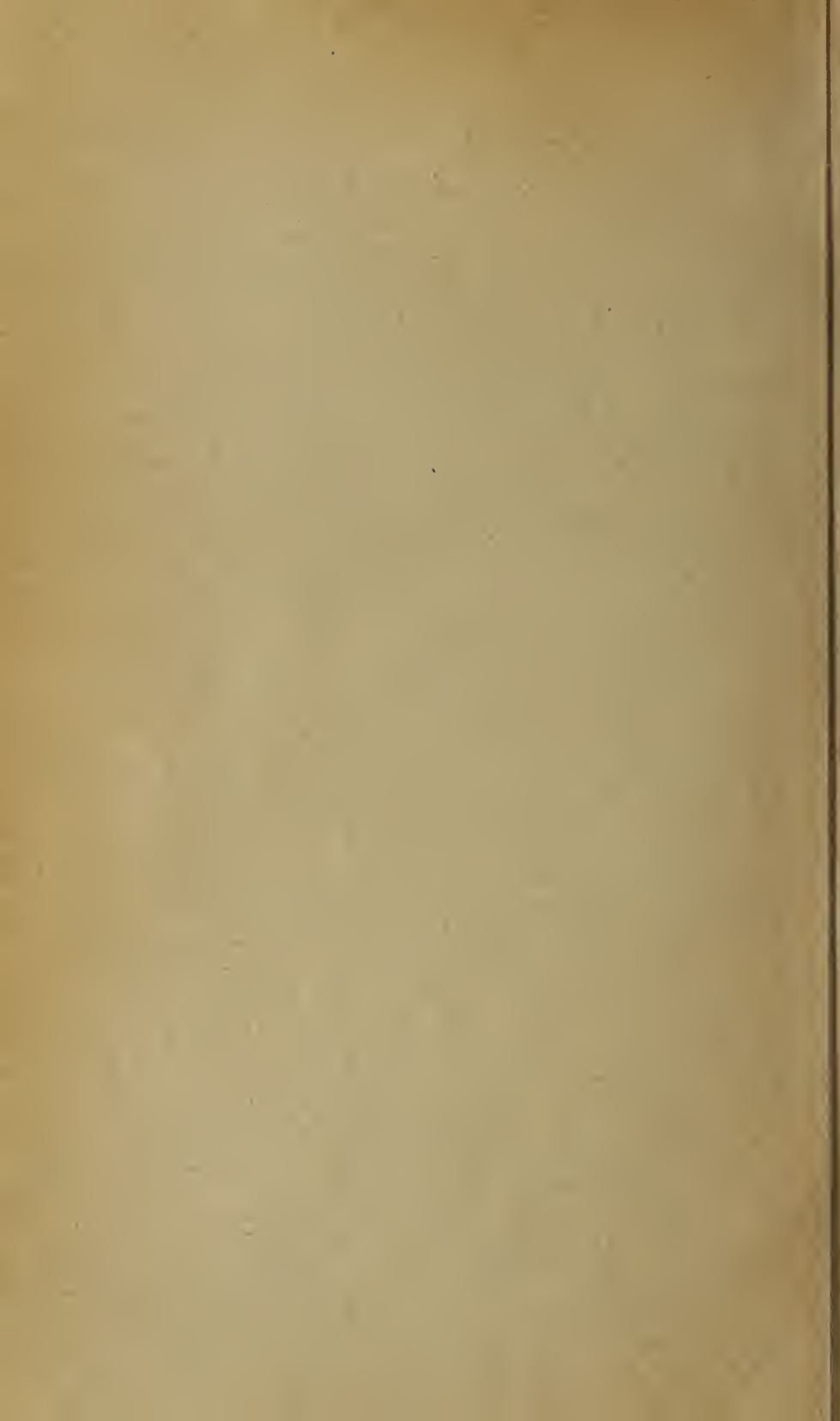


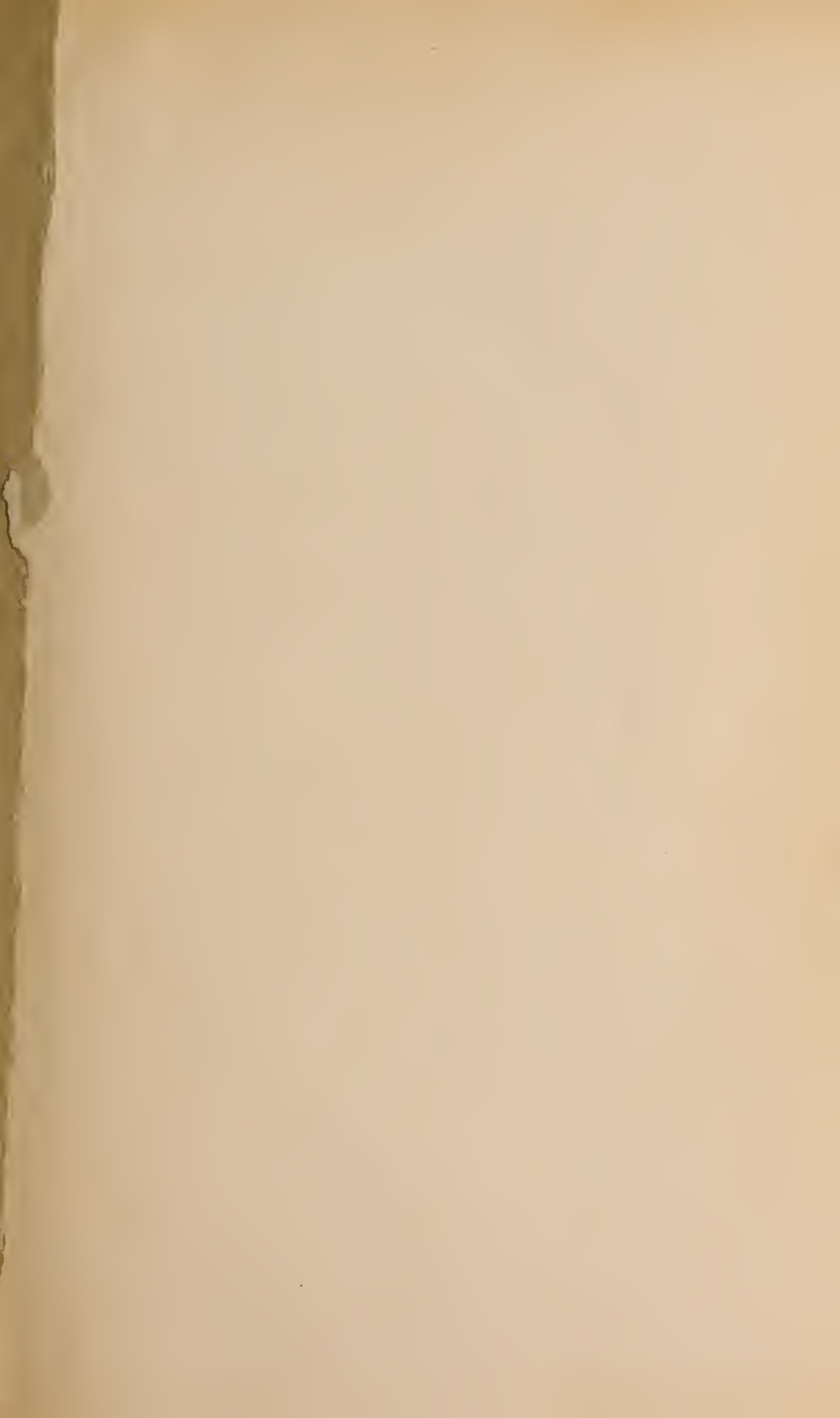
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# THE MISSIONARY REVIEW OF THE WORLD.\*

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## THE MOVEMENT TOWARD CHURCH UNION.

BY THE EDITOR-IN-CHIEF.

Ever since the Reformation there have been going forward two exactly opposite movements, due to as many opposite tendencies—the movement toward sectarian division, and the movement toward denominational union.

That two so opposite tendencies should be in operation at the same time seems, at first glance, contradictory and inexplicable; but a moment's careful consideration will show not only that it is a fact, but that there is a reasonable philosophy behind the fact. The Reformation broke the shackles of religious thought by releasing men from bondage to papal superstition and prelatical authority. It must be remembered that Rome holds that heresy is to be suppress, not only in its expression, but in its conception; and hence the Inquisition dealt with parties suspected of heretical opinion, and sought, by the rack, to compel the disclosure of individual and secret sentiment. The immediate effect of the dawn of religious liberty was that men began to *think* freely, then to *speak* freely; and thus they disclosed divergencies of opinion, which, being positively held and expressed with impunity, led to controversies, and controversies to separations for opinion's sake, until even minor matters of differing opinion became the watchwords of ecclesiastical parties, and sects multiplied until we have now about as many nominally Christian bodies, large and small, as there are days in the year.

This result was natural. The only way to keep men from such separations is to keep them in ignorance, and in dependent slavery to authority. Liberty always leads to individualism and independence. Men can be kept on a level only by the despot's method—cutting off any head that rises above the common plane. The instant that a dead level of equality and subordination is no longer enforced by violence done to manhood, differences begin to assert themselves and to become increasingly manifest and manifold.

On the other hand, hearts are drawn together by a common *faith*

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\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **c** affects a preceding sound.—PUBLISHERS.

and a common love and a common service. True disciples can not but feel that all believers are essentially one—one in agreement upon fundamentals—and it requires but little candid consideration to perceive that the things in which we agree are of infinitely more consequence than those upon which we differ. After all these wars in words, however bitter the controversial spirit may have been, when true believers get on their knees together, they pray the same theology, and the purest hymnology of all the ages shows no traces of rancorous strife over lesser matters of divergent opinion. Prayers and praises never betray sectarian shibboleths.

And, as there is a common faith down beneath all denominational creeds, so there is a common *love* down beneath all external alienations and separations. Those who love the unseen God respond with affection toward His image wherever found in man. The unseen God appears manifested in the seen likeness of God in the disciple. There may be different tongues on earth, but Abba, Jehovah, Hallelujah, are the same in all tongues, and tell of a common heavenly dialect. Whenever the Spirit works in common, common fruits appear, and the first of them all is *love*.

Again, common *service* brings disciples together. They leave the atmosphere of denominational variance behind when they come face to face with the desperate needs of a lost race. Where, as in India, woman has no rights which a man is bound to respect, but everything about a cow is sacred, even to animal excrement, the differences that divide evangelical Christians at home seem ludicrously little. Where, as in Africa, mud from a river, molded into a rude resemblance to a human form, is set up for worship; or a snake's poison fang, an elephant's tooth, or a bit of parchment, is looked upon as a charm more potent than prayer to the infinite God, missionaries forget their Calvinism and Arminianism, their differences in church polity and doctrinal standards, and come close to each other in the effort to lift men out of the awful slough of fetish worship and animalism.\*

And so, at home, the more Christians know of each other, and the more frequently they meet for common worship or in common work, the more they forget that, in any respect, they are not one. They misjudge each other while they see each other from a distance; but when they come nigh each sees in the other the countenance of a friend—a brother, a sister. We feel ashamed of what has kept apart those who are redeemed by the same blood and indwelt by the same Spirit, and are on their way to the same home.

Of late years, after denominational and sectarian divergencies had spent their force, and the centrifugal tendencies had so long and so sadly prevailed, the centripetal—the power of one faith, love, and work

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\* See also the "Declaration of Unity," issued by the Protestant missionaries in China, printed in our January number, p. 52.

—began to be more manifest and to claim recognition. One of the first of these counter-movements is what is known as the Evangelical Alliance—a happy name to express an alliance whose basis is evangelical truth held by all alike. This movement is a little over fifty years old, having been organized in London in 1846. In its public meetings, brethren have met on a common platform, uttered harmonious testimony, and evinced mutual sympathy; and, in face of common perils, or the invasion of Christian privilege and right, have stood by each other in a united and effective remonstrance. It is to be lamented that in America the Evangelical Alliance is far less effective as an organization, in some respects, than in Britain, tho, under the lead of Dr. Josiah Strong, there have been ten years of most efficient work in one direction, namely, that of reaching the non-churchgoers in our great cities. In more recent years the free churches of Britain have been drawn closer in an annual church congress, which is now becoming a confederation. This latter is, perhaps, the most conspicuous form of church unity in our day, and, in some respects, the most promising, tho not perhaps without its difficulties and dangers.

Those who have watched the signs of the times have noticed, with more than a passing interest, the development of this unifying tendency. For example, in 1890, representatives of various bodies met in England—ministers and members of the Established Church and of the Congregational churches—and held a series of twelve conferences, seeking a platform on which they could agree, and which might serve as a doctrinal basis on which to unite and become one church.\* Among those composing the conference, were seven Episco-

\* We here condense an account of The Free Church Federation, from a recent English periodical: "In 1890, Dr. Guinness Rogers suggested the holding of a congress of all denominations, Wesleyans, Presbyterians, Baptists, Congregationalists, meeting on the same platform, not for an interchange of compliments and courtesies, but for true Christian fellowship in devotional service, and for counsel on common Christian work, would be a striking illustration of a Catholic Church including various sections, each with its own form of development, and with its distinctive features of doctrine and ritual, but all one in Christ Jesus."

Invitations were sent out to a first congress in Manchester, England, in 1892. Two years later a second congress was held at Leeds, where a more formal organization of the movement was commenced, and by 1896 ten thousand churches, with a membership of a million, were represented. By the end of 1898 some five hundred local councils had been formed, divided amongst twenty-five district federations.

The objects of the movement have been defined thus: (a) To facilitate fraternal intercourse and cooperation among the Evangelical Free Churches. (b) To assist in the organization of local councils. (c) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. (d) To advocate the New Testament doctrine of the Church, and to defend the rights of the associated churches. (e) To promote the application of the law of Christ in every relation of human life.

The methods adopted to attain these objects have been many and various; one of the most important being the holding of united missions.

Another important phase of the work is arranging for systematic visitation, with free distribution of good literature, and invitations to attend places of worship. This is greatly facilitated by dividing the neighborhood covered by the local council into "parishes," special maps having been prepared in many cases showing the streets allotted to each of the churches. The growth of Evangelical Protestantism, the increase of the social well-being of the people, and the deepening of the spiritual life of the churches have already been the result.

pallians, including Canon Westcott and the dean of Worcester, and six Congregational ministers, including Rev. Dr. Henry Allon, H. R. Reynolds, president of Chestnut College, and Rev. Dr. J. P. Paton.

The conference was able to agree upon a statement of the essential doctrines of Christianity, as revealed in the Bible; the divine authority of the Scriptures, the Apostles' and Nicene creeds, the Trinity, the Incarnation, the Atonement, the Resurrection, the need of saving faith in Christ, being held by all, universally accepted by Christians, and already express in terms unobjectionable to all evangelical denominations, as in the doctrinal basis of the Evangelical Alliance. But the main obstacles to a union of all the churches lie in the denominational peculiarities. The use of a liturgical service might be made optional; but immersion, the form of church organization and government, the doctrine of priesthood, are matters on which such difference of opinion and conviction exists, that little advance has been made toward reconciling or eliminating them.

Here the English conference split in 1890. The Anglicans held fast to the priestly order, to ordination by the laying on of Episcopal hands, as qualifying to duly administer the sacraments "in all those things that of necessity are requisite to the same," and to a participation in the sacraments, so administered, as essential to membership in the holy Catholic Church. Congregationalists and other believers, outside of the Anglican and Roman churches, were not ready to accept such opinions or bow to such claims. We quote:

"It is well to be frank. It is best to declare at the outset that we positively reject the priestly order of ministers, as contrary to Revelation and history. There was no such order in the Apostolic Church. It was one of the inventions which led to the formation of the papal hierarchy. The churches of the Reformation, with entire propriety, excluded every trace of hierarchical office and power from their organizations. From this the Church of England is the chief dissenting body. It adopted the hierarchy, man made, as it found it, simply cutting off the pope and his council. It, and not the Congregational or Presbyterian body, is the non-conforming church. The churches of the Reformation held, as they were taught by the New Testament, that the entire body of Christian believers constitutes "a royal priesthood," and that no minister is or can be a priest in any sense differing from the priesthood of believers.

"It should be distinctly understood that the large majority of Christians conscientiously, decisively, and absolutely rejects the doctrine that a minister is a priest in any special sense, in a sense differing in any degree from the priesthood of every believer; that the necessity for Episcopal ordination is as distinctly and absolutely rejected by the same majority; that the dependence of the sacraments for efficacy on a priestly order is no less absolutely rejected. This rejection of a priestly order, and all it includes, is conscientious, and rests upon faith in the Scriptures. No union is possible between the majority of Christian denominations and the Episcopal Church, if it involves an acceptance of a priestly order of clergymen.



"Now a few question if it be wise to bring all Christians together in one church organization. Would not such a body be exposed to mighty temptations, involving great perils? There is a great deal of old Adam left in the best of us. Position and power are very attractive. There are ambitious men in the Church, who are also good men, who seek for places of influence and control. Such an organization would have great political importance, and aspiring politicians, just as was the case with the Papal Church for many years, would strive to secure the support of the one great holy Catholic Church. Their schemes would be invented and applied with consummate skill, and the leaders of the Church would be exposed to temptations tremendous in power and persistence. Is it wise to enter upon such risks?"

A federation of denominations is, however, another matter altogether, and seems desirable. Every desirable end that an organic union could secure, could be as well obtained through a federation of churches without incurring many of the risks otherwise involved.

It may be well to preserve here for future reference the following basis of agreement that was reached at this conference. It would be difficult to improve upon it, perhaps, as an acceptable ground for common agreement:

#### THE CHRISTIAN FAITH.

I. In recognizing the Bible as of divine authority, and as the sole ultimate test of doctrine in matters of faith, as is expressed in the sixth article of the Church of England.

II. In accepting the general teaching of the Apostles' Creed and the Nicene Creed, including, of necessity, the doctrines of the Holy Trinity, the Incarnation, and the Atonement.

III. In recognizing a substantial connection between the resurrection body and the present "body of humiliation."

IV. That saving faith in Christ is that self-surrender to Him which leads a man to believe what He teaches, and to do what He bids, so far as he has opportunities of knowledge.

#### THE CHRISTIAN MORALITY.

I. In the conviction that it is the duty of the Christian society to consider, in the light of the principles, motives, and promises of the faith, the problems of domestic, social, and national morality, with a view to concerted action.

II. That progressive sanctification is essential to the Christian life; so that without it neither professed faith, nor conversion, nor sacraments, nor worship, can avail for the salvation of the soul.

#### CHRISTIAN DISCIPLINE.

I. That the divisions among Christians render the due administration of discipline, in the case of those who openly deny the fundamental truths of Christianity, or offend against Christian morality, extremely difficult; and that greater caution should be used in admitting to the privileges of membership those who leave, or are expelled from, the Christian community to which they have belonged.

II. That while it is most desirable that this caution should be exercised in all cases of members of one Christian society seeking admission into another, by careful inquiry being made, and adequate testimony being required, as to their Christian character, this is especially important in regard to those who desire to exercise the ministerial office.

#### CHRISTIAN WORSHIP.

I. That Congregationalists can accept and use the treasures of devotion—hymns, collects, liturgies, etc.—accumulated by the Church during the Christian ages; and many Nonconformists think that in certain circumstances it is desirable to do so.

II. That Churchmen can accept the use of extempore prayer in public worship; and many Churchmen think that in certain circumstances it is desirable to do so.

III. That rigid uniformity in public worship is undesirable, and that to enforce it by civil penalties is a mistake.

#### THE CHRISTIAN SACRAMENTS.

That altho it is desirable that every one should seek to know the true doctrine of the sacraments, yet their efficacy does not depend upon such knowledge, but lies, on the one hand, in the due administration of the sacraments "in all those things that of necessity are

requisite to the same," and, on the other, in the use of them with a true desire to fulfil the ordinance of Christ.

#### THE CHRISTIAN CHURCH AND MINISTRY.

##### I.

1. That the Catholic Church is a society founded by Christ, the members of which are united in Him, and to each other, by spiritual ties, which are over and above those that attach to them simply as men.

2 That these ties depend upon a special union with the Person of the One Mediator, and a special indwelling of the One Spirit.

The Nonconformist members of the conference are unable to admit:

1. That the reception of visible sacraments is essential, in ordinary cases, to the establishment of these ties.

2. That through the reception of the visible sacraments these ties may subsist, tho not forever, in those who are not believing and living as Christian people should.

Both agree:

##### II.

1. That Christ has established a perpetual ministry in the Catholic Church.

2. That no one can rightly exercise this ministry unless he be ordained to it by Christ Himself.

3. That there is a divinely appointed distinction of office in this ministry.

The Nonconformist members of the conference are unable to admit:

1. That there is a divinely appointed threefold distinction of orders in this ministry.

2. That external ordination by the laying on of Episcopal hands is necessary for its rightful exercise.

The objections to organic union, above stated, are not the only ones urged by those who doubt the wisdom or expediency of such union. There are those who are exceedingly jealous of the simplicity of worship, and who fear the rapid encroachments of modern ritualism; and they apprehend danger from the contagion and infection of closer contact with all this formalism and sacerdotalism. For example: Protestant clergy were indignant at the celebration at Smeinton church, at a Church Congress service, of what was practically high mass. On behalf of a number of members of the congress, Mr. Harry Miller sent a protest to Archdeacon Emery, the permanent secretary, mentioning among illegal practises introduced—a procession in the church with banners, crucifix, lighted candles, and thurifer; the use of chasuble, alb, etc., the bishop (of Argyll and the Isles) wearing miter and cope; the use of wafer bread; the elevation of, and kneeling before, the consecrated elements; ceremonial mixing water with the wine during service; ceremonial lighting of twenty candles immediately before the prayer of consecration; the frequent use of incense and the censuring of the communion table, celebrant, choir, and congregation; the use of sacring bells; the celebrant standing with back to the people during the prayer of consecration, so as to hide the manual acts; the use of "altar" cards; procession with bishop to the pulpit, with lighted candles and crucifix, etc., etc.

If church union means mingling of a radical Protestant sentiment and practise with such "rags of Romanism," there will be not a few "dissenters" from such union, and "absenters" from such services.

A very conspicuous peril besetting all these modern efforts toward organic union, lies in the tendency to *undue breadth* of platform. What we call charity may only be another name for laxity. In the desire to make room for all disciples there is a subtle temptation to

add another plank which extends the basis a little beyond the strictly evangelical limits. Implied forbearance with individual peculiarities of teaching and practise may easily pass into express toleration of serious errors and unscriptural practises. Loose views of inspiration, Socinianism, Pelagianism, Justification by works, notions of the Holy Spirit which rob Him of all proper personality, and the hundred evasions of future retribution, may all easily demand a recognition, at least the recognition of silence, which is practical consent. Here we must all recognize a rock of risk of which disciples in drawing near to each other must steer clear. Practically this is a present risk in the movement toward unity in Britain and causes many to withhold their presence and cooperation.

The question naturally arises, how far may we safely go in reference to federating evangelical disciples in closer external bonds? To this inquiry we give such answers as we may, glad to have our readers suggest any modification.

1. Heartly and formal recognition of the essential and vital truths of Christianity, as the common basis of all intimate fellowship, such as the plenary inspiration of Scripture, the Divinity of our Lord Jesus Christ, His vicarious Atonement, Justification by faith, the personality and indwelling of the Spirit, the resurrection of the dead, and future judgment.

2. Voluntary avoidance and suppression of all sectarian controversy whether with tongue or pen. If, in addition to this, there could be an interchange of pulpits, and the barriers which fence off the Lord's table could be broken down, so that there might be a recognition of all true preachers, and a fellowship of all true believers in the breaking of bread, the most conspicuous hindrances to practical and visible unity would be removed.

3. Devotional conferences and meetings for fellowship might be most helpfully multiplied. In Britain the external barriers to unity are very exclusive. The Anglican Church is an establishment, and the non-conformists are not only ecclesiastically but socially under the ban. The assumptions of Anglican episcopacy seem to many the more monstrous, because bolstered up by governmental patronage. And yet it is remarkable that the most conspicuous and effective unifying forces for bringing disciples into line are found in Britain. The annual Keswick conference takes for its motto, "All one in Christ Jesus;" and altho that movement originated with, and is still mainly supported by, Anglicans—it is for all practical purposes one body of evangelical believers. Presbyterians, like Dr. Elder Cumming and Mr. McGregor, Methodists, like Gregory Mantle and Charles Inwood, Episcopalians, like Webb-Peploe and Evan H. Hopkins, Baptists, like F. B. Meyer—all are equally at home, and teach with equal acceptance and authority. Here is a union of believers where charity does not

degenerate into laxity. Besides Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Quakers, there are a few nondescripts; it might be difficult to define just Robert Wilson's or J. Hudson Taylor's denominational position—so far do they seem above all these narrow landmarks. But, because they so conspicuously exhibit the fruits of the Spirit, they are leaders in the Keswick movement. But not *one teacher*, connected with this broad fellowship of disciples, is an unsound man in any of the grand essentials to which we have already adverted.

4. In no one respect is church unity so desirable as in *mission fields and mission work*. The foes of Christ, whatever their differences, stand together in their opposition to the Christian faith. There is no break in their ranks. They mass their forces to break down and defeat all efforts at a world's evangelization and redemption. What a lamentable blunder, if not a crime, that Christian disciples should show a divided front, and often a dissentient spirit, even in missionary operations!

This subject has never as yet been considered as it ought to be. After the Hawaiian islands had been wonderfully brought into the fellowship of Christian peoples, a new denomination entered the islands in October, 1862—over forty-three years after the brig Thaddeus sailed from Boston with the memorable seventeen representatives of the American board, and after the Presbyterians and Congregationalists of America had been for nearly half a century at work in evangelizing and Christianizing this people—Bishop Staley, with his two presbyters arriving as representatives of an English mission to be known as the “Reformed Catholic.” That movement has ever been regarded by unprejudiced observers as one of the most unseemly and intrusive violations of denominational comity in the history of missions. One has only to read Dr. Anderson's temperate treatment of the matter in his book, “The Hawaiian Islands,” to see the exact position of affairs.

Here was a land, just lifted by Christian effort out of the slough of a barbarous paganism, and taking its place, for the first time in the modern history of modern missions, as a newly converted nation in the family of Christian peoples. The whole unevangelized world, with its thousand millions of unsaved souls, was waiting for the Gospel. Was there not room enough for missionary effort without introducing a rival sect into a peaceful Christian community? The members of this mission came, not to introduce Christianity to ignorant and barbarous savages, but to inoculate denominational controversy upon a tree of God's own planting. They came to a people, taught Christianity in its simplest evangelical faith and forms, to inaugurate a new style of worship, encumbered with the conventionalities of the High Church. The Protestant clergy of Honolulu—embracing mis-



sionaries and others—extended a fraternal hand, and took early opportunity to invite to a monthly union meeting for prayer, one of the newly arrived brethren, who, after consulting his bishop, made a reply which was like an apple of discord thrown into the circle of believers:

“He (the bishop) strengthened my own opinion, viz: that it would be inconsistent in a clergyman of our church to attend a prayer meeting in a place of worship belonging to a denomination of Christians who do not regard episcopacy of divine appointment.”

Here was the keynote of the new mission: a refusal to meet Christian brethren, even in a union prayer meeting, and this in face of a recently converted heathen people, suggesting to them irreconcilable differences between believers, on points not affecting salvation. Moreover, as these newcomers held to baptismal regeneration, they thought it right, if not duty, to baptize infants wherever they could, without regard to existing relations of the parents to the Protestant churches or missionary pastors. Confirmation, by a bishop of the Holy Catholic Church, was taught as necessary for all true believers, and as the only proper qualification for “the blessed sacrament of the altar.”

The story of this new mission is too long to be retold in these pages, but it is a sad story and a stain on the history of modern missions. It introduced an element both of division and dissension never before known, and put a stumbling block before newly converted natives. The whole mission was a breach of the courtesy due from one Christian body to another, and above all, in the mission field. Here was, after over forty years of battle with paganism, an hour of conquest; and just as those to whom the victory belonged were taking measures to secure the spoils of battle for the Lord of the whole Church, a small body of professed allies enter the field, carrying a new banner, and, declining practical fellowship with those whose self-sacrifice has won the day, undertake to rally the converts under their standard! A like movement began, whose object was to send a bishop and six presbyters to that crown of the London Missionary Society, Madagascar, and it led to a great remonstrance in London, over which the Earl of Shaftesbury presided. His words deserve to be pondered by every true disciple.\*

We have no disposition to override the conscientious scruples of brethren, however inexplicable they may be to us. We assert for ourselves and accede to others fullest liberty to follow conviction. But the field is world-wide, and Christian unity should exhibit itself in Christian courtesy and comity. Where any body of disciples are already successfully at work, let other Christian bodies not intrude, unless there is room and need for other workers without interference

\* See Anderson's Hawaiian Islands, 358-9.

or overlapping. To meddle with the splendid work of the United Presbyterians in the Valley of the Nile, the Baptists in the Karen country, the Congregationalists in Turkey, the Episcopalians in Tinnevely, would be alike needless and harmful. And in entering new fields like Cuba and the Philippines, the Sudan and the Upper Kongo basin, can there not be amicable conference beforehand so as to divide up the territory and work side by side, instead of setting up rival missions in the same narrow territory?

While there is much ardent talk about unity here is a practical way of living out Christian charity and of exemplifying and exhibiting love's holy law. And if we may venture an individual opinion, one such example of the actual unity of love is worth far more for God's glory and man's good than a Church, organically one, whose unity is at the price of a concession of one fundamental truth, or is the cloak to cover internal alienation and strife. So far as we hold the same vital truth we are one; so far as we work together without friction, our unity reaches its highest practical result.

## CUBA—HER PRESENT CONDITION AND NEEDS.

BY REV. ARCHIBALD McLEAN,\* CINCINNATI, OHIO.  
Secretary of the Foreign Christian Missionary Society.

Altho the people of Cuba have had a form of Christianity for four hundred years, a recent visit to that noble island has convinced the writer that it is a proper field for Christian missions. Priests and nuns are everywhere. Churches abound, and their bells are ringing almost incessantly. Religious processions are numerous. Mass is said in every church several times every day in the year. Children are baptized and confirmed. Lovers are married. The dead are buried. All ecclesiastical functions are punctiliously performed. The forms of devotion are as scrupulously observed as they are in Italy and Spain, and other Roman Catholic countries. At the same time it is quite apparent that the church has done very little for the moral elevation and spiritual well-being of the people. Sunday is much like other days. True, the government offices are closed, so are most of the wholesale business houses, and perhaps some shops; but, for the most part, the retail places are open, and tradesmen pursue their callings. At all hours of the day, and far into the night, lottery tickets are hawked about the streets. If one goes to mass in the morning, he thinks that he can do as he pleases the remainder of the day. Sunday is the great day for receptions and dinners. Even on Easter the people are

\* Dr. McLean has recently returned from a visit to Cuba, and, at our request, writes this paper giving some results of his observations in the island. The Foreign Christian Missionary Society expects to send missionaries there shortly.

free to sing and dance, to eat meat, to trade horses, and to do many other things of the same sort. Sunday is the day for bull-fights and cock-fights. On Sunday evening the attendance at the theaters is the largest, and the crowds are the gayest. After sunset the band plays in the parks, and the whole population turn out to listen and pass the time. Those who are best qualified to speak, say that the moral standard is very low. Kingsley called Havana "The Western Abomination."

Paul told the Athenians that they were "too religious." If he were to visit Cuba to-day he would tell the Cubans the same thing. From one point of view the Cubans are exceedingly religious. The churches are never closed. Almost every place and object has a religious name. This is true of the streets, hotels, bridges, hospitals, the-



THE BULL RING IN HAVANA.

aters, plantations. Sometimes in one city two or more streets are called after the same saint. Such names as the Trinity, the Nativity, the Conception, the Sacrament, Charity, Hope, Peace, Grace, Glory are very common. These are curious designations for tobacco and sugar plantations. A school for girls is named for a female saint, and a school for boys bears the name of a male saint. One who spent a number of years on the island says that every girl is called Maria. It is Maria Teresa, or some other combination. If there is no girl in the family, the boy is called José Maria, or something similar. Boys are frequently called Jesus, Manuel, and Salvador. The church has to do with the most sacred events in the home; she has charge of the schools; she has a hand in all the affairs of state. From another point of view, however, the Cubans are not more religious than other

people. Religion is, with them, a matter of form and ceremony; it consists in outward observances, and has little or no relation with the lives of the people. It does not teach them that God requires them to deny themselves of ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world. It does not teach them to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke.

There is a saying in Havana that the church is good enough for old maids of both sexes. Only the women go to church to worship. The men go sometimes to see the women go through their performances, or to flirt. They do not make any pretense to piety, but are careful not openly to break with the church. They can not afford to do that, for they and their children must have their names and dates of birth recorded in her books. There are no other records, and without these legitimacy can not be established. The men must also go to confession before marriage, or the priest will refuse to marry them, and there is no civil marriage ceremony. They must be attended by the priests at death in order to be interred in consecrated ground. Thus, with the people of Cuba, religion is a matter of necessity and decency; it is not a thing of the heart and life, permeating all and dominating all. That is not their conception of its place and purpose.

#### THE NEGROES IN CUBA.

If this is the condition of the Spaniards and Cubans, what must be the condition of the negroes? They constitute one-third of the entire population. Columbus found 1,200,000 aborigines on the island. He spoke of them as affectionate, peaceable, and tractable. He said: "There is not a better race of men in the world. They love their neighbors as themselves; their conversation is the sweetest and mildest in the world, cheerful, and always with a smile." And, tho it was true that they wore no clothing, he added that they had many commendable customs. These people believed in a Supreme Being, and in a life after death. An old chief, presenting Columbus with a basket of fruits and flowers, said:

Whether you are a man or a divinity, we know not. You come into these countries with such a show of force we would be mad to resist even if we were so inclined. We are, therefore, at your mercy; but if you and your followers are men like ourselves, subject to mortality, you can not be unapprized that after this life there is another, wherein a very different portion is allotted to good and bad men. And if you believe you will be rewarded in a future state, you will do us no harm, for we intend none to you.

The Spaniards regarded Cuba as conquered territory, and dealt with the natives as they did with the Mexicans and Peruvians. They undertook to reduce them to a state of slavery. The Caribees were not accustomed to work, and could not be made to obey their Spanish



lords. For this offense they were exterminated. They were told that if they would go on board the Spanish ships they would be taken to some happy islands where they would see their ancestors, and where they would enjoy a state of bliss of which they had no conception. In this way more than forty thousand were decoyed away from home and slaughtered. Some Spanish vowed to kill thirteen every morning before breakfast in honor of Christ and his twelve apostles! Others compelled the natives to submit to baptism, and dispatcht them at once, to keep them from becoming apostates. A native chief opposed the Dons, and was tied to a stake and faggots were heaped about him. A monk held the crucifix to his lips and talkt to him about the beauties of the Christian faith. "Be sorry for your sins, that you may go to heaven." "Where is heaven, and will there be any Span-



A PEASANT'S HUT IN THE INTERIOR OF CUBA.

iards there?" The monk replied, "Yes, a great many." The chief said, "Then let me go somewhere else."

Negroes were imported to take the places of these aborigines, and to do the hard and rough work for the Spaniards. Slavery has since been abolisht, and the negroes have learned some of the forms and words of the Catholic religion. But they are little wiser or better than they were while in their home in Africa. In the days of slavery it was against the law to teach or Christianize a slave. These simple-minded people are still worshipers of Obi. They have not outgrown the superstitions of their primitive home.

Since the Africans were emancipated, Chinese coolies have been brought in, and there are now about sixty thousand Chinese on the island. Religiously, they are what they were in China. The African and the Chinese need the Gospel.

Until recently no faith but Catholicism was tolerated. The Inquisition was introduced to extirpate heresy and heretics. Havana has had numerous *autos da fé*. This has been most unfortunate for the Catholic Church herself. She grew rich and fat, and careless. Catholicism never does its best except when in the neighborhood of Protestantism. The Inquisition was, therefore, a blunder as well as a crime.

Macaulay tells us that the court of Rome, during the century that preceded the Reformation, had been a scandal to the Christian name. "Its annals were black with treason, murder, and incest." He tells us that the things that were the delight and the serious business of the court were choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly discovered manuscripts of the classics, sonnets and burlesques in the sweetest Tuscan, designs for palaces by Michelangelo, frescoes by Raffael, busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas. The Reformation under Luther was met by a counter-reformation within the Church of Rome herself. In this Ignatius Loyola was the chief leader, and many of the evils of which the reformers complained were then corrected. Men as strict in morals and as full of zeal as any of whom the Reformation could boast, came to the front and took charge of the affairs of the church. Because of this reformation within the church Catholicism was not only able to arrest the Lutheran movement to some extent, but to regain much of the ground that had been lost. The best thing that possibly could happen now to the Catholic Church in Cuba would be for Protestant churches to be planted all over the island. Nothing else would do so much to stir up the lazy drones in the church, and provoke them to love and good works. The establishment of missions in Cuba means the dawn of a new day on that unhappy land. It will cause the church to awake from her long sleep, and to put on zeal like a cloak and exert herself to the utmost for the redemption of the people under her care.

#### CHURCH AND STATE IN CUBA.

Hitherto, church and state in Cuba have been one and inseparable. For this reason the church has had to bear a large share of the blame for the corrupt and tyrannical administration of the state officials. The Cubans have been taxed and oppressed till endurance ceased to be a virtue. Flesh and blood could bear it no longer. Spanish misrule has cursed the land. Once Spain was a world power, but she has lost one by one her colonies, in North America and in Central and South America, until now she has recently been deprived of her possessions in the East and in the West Indies. The reason is clear. She does not know how to colonize, or how to care for her subject populations. In this respect she differs from England. English officials may be



THE ROMAN CATHOLIC CATHEDRAL IN HAVANA.

brusque; most of them are. They may be rude in speech, but their word can be relied upon, and as a class they are absolutely incorruptible. Wherever the English flag floats one finds intelligence, justice, and civil and religious liberty. The aim of the British government is to make it easy and profitable to do right, and disadvantageous to do wrong. But with Spain the case is different. It has been her policy to send impoverished grandees to rule her colonies, and their first concern has been to fill their own pockets. They availed themselves of every opportunity, legitimate and illegitimate, for this purpose. They were paid enormous salaries and were allowed perquisites in addition. The captain-general was paid as much as the president of the United States; the perquisites might be made to amount to many times the sum paid as salary. Subordinate officials were also paid large sums, and were allowed to take as much indirectly as they could obtain by fair means or foul. The Cubans were looked upon as sheep to be shorn for the benefit of the men who were sent to rule over them. The government of Turkey is scarcely more oppressive than has been that of Spain.

As state and church are one in aim and in spirit, the people in hating one have hated both. They have not been able to separate the two in their thought. This need surprise no one. The prelates and most of the priests are Spaniards. The church stood by and held the raiment of Weyler and others while they oppress and robbed and

butchered the people. No bishop and no priest showed any inclination to champion the cause of the Cubans. Every effort to crush the insurgents, who were fighting for their inalienable rights, had the aid and approval of the church. The pope saw Spaniard and Cuban devouring one another and was silent. It was not till America interfered that he sought to mediate between Spain and the United States government. As long as his own children were cutting each other's throats, and ripping up women with child, and starving non-combatants, he had no word to speak. The church, no less than the state, is now paying the penalty for her evil course.

As it was in the time of the French revolution, so is it now. Then the altar and the throne perisht in mire and blood. The men who should have been the leaders and teachers of the people took away the key of knowledge. They outraged and brutalized the people whom they were commissioned to guide and save. The church then, as now, sowed the wind, and reapt the whirlwind. The Cubans not only hate the church and the priests, but thousands have broken with both and for ever. They will listen to no priest henceforth. They care nothing for Roman Catholicism. They must be reacht soon with the Gospel of Christ, or they will drift into infidelity, and so their last state will be worse than the first.

#### THE FAMINE AND SUFFERING.

Their attitude toward the church is not strange. They saw General Weyler drive the rural population into the cities. Their homes were burned, their cattle were killed, their implements were destroyed. They had no money to pay expenses in the cities. There were no houses in which they could find shelter. No provision was made for their support. As a result of this diabolical policy, four hundred thousand men, women, and children died. What did the church do for their relief? Nothing. Was she able to help? Yes. What she needed was not ability but disposition. The Archbishop of Cuba offered to give Spain twenty millions of dollars to build four battleships to help crush the insurrection. He proposed to strip the saints and the churches. Why could not this money be used to feed and clothe and house the reconcentrados? It could have been so used if the ecclesiastics had been willing. But to their thought the Cubans are no better than beasts, and deserved no help whatever from the church.

Help came from America. This nation sent a fleet and an army and broke the yoke of the oppressor and compelled him to withdraw from the island. The Red Cross Society sent ship-load after ship-load of supplies of all kinds. Other liberal citizens contributed food and clothing, medicine and money. The sympathies of the whole people went out toward those who were struggling bravely for inde-



pendence. America is a Protestant land. Here state and church are separate. America is the land of liberty, of general knowledge, intelligence, and the highest type of civilization. Americans are all but worshiped by Cubans. They are willing to hear the Gospel from the lips of their benefactors. They should have an opportunity to hear it, and that without unnecessary delay. Cuba is at our doors; it can be reached in a few hours.

#### WHAT CUBA NEEDS.

Cuba needs *schools*, but schools different in character from those which the Church of Rome conducted. Her children need to be taught something better than incidents in the lives of the saints and to be devout Catholics. Among other things they should be taught to read and speak the English tongue. They know that English is the language of liberty, of justice, of equal rights, and of progress. They hate Spain and the Spanish language with a perfect hatred. They know well that whether there shall be a Cuban republic, or whether the island be annexed to the United States, Cuba, to all intents and purposes must be American in language, in spirit, and in customs. Americans will pour into Cuba and shape the destiny of the island and of the people. It will be found expedient for every mission to open schools in connection with the churches, and these schools will pave the way for the preaching of the evangelist.



Moreover, Cuba needs *the open Bible*. This she has not had. During the period of Roman Catholic supremacy there was no place on the island where the Word of God could be bought. Few Cubans have ever seen the Bible. Dr. Alberto J. Diaz, who was brought up in the Roman Catholic Church, states that he was a man grown before he ever saw a copy of the Holy Scriptures, and then he saw it in the United States. It is a well-known fact that the Catholic Church does not give the Bible to the laity. This accounts for the backward condition of all papal countries.

Macaulay called attention to this fact, and compared the history and condition of Denmark and Portugal. At the time of the Reformation Portugal was far in advance of Denmark, and she ought to be

ahead now, but she is not. He compared Edinburgh with Florence, and showed that the Protestant is far in advance of the Catholic city. He compared the history of England with that of Spain in the last century. "In arms, arts, sciences, letters, commerce, agriculture, the contrast is most striking." The colonies planted by England in America have immensely outgrown in power those planted by Spain. Macaulay attributes the greater civilization and prosperity of the nations of northern Europe, as compared with those of southern Europe, to the moral effect of the Reformation. What is true of Portugal and Spain is true of Italy and Austria, of Central and South America. Just in the proportion in which Catholicism prevails in any land is that land poor and unprogressive. The reason for this difference between Protestant and Catholic countries is very largely owing to the different use made of the Bible by these nations: The peoples who have been taught to read and reverence and obey it are great and strong; those who have it not are left far behind in the race. The truth is, the Bible underlies our civilization as a root underlies a plant.

Moreover, Cuba needs *good government*. Under Spanish misrule every industry was crippled by exorbitant taxation. The Cubans were vassals, and were taught to consider it their duty to furnish whatever their rulers might require. They were told that the government under which they lived was the most benign, just, and glorious ever given to man. No other colony could have stood such taxation, because no other colony was naturally so rich. Not only so, but the administration was not honest. In the thirteen years prior to the year 1895, it is said, on good authority, that the frauds in the custom houses amounted to \$100,000,000. Only a very small portion of the money extorted from the people was used in Cuba; the bulk of it went to Spain. The cities had few sewers; the streets were not kept clean; the roads were so bad that they could not be worse. The Cubans were supposed to be disqualified by nature for taking any part in the government. The army was a Spanish army. Until recently no Cuban could fill a place in the ranks. The ships of war were manned by Spaniards. The civil service was filled by men imported from Spain. It was difficult for a Cuban to get justice. He might be shot without the formality of a trial. He was not present when he was tried. The witnesses that testified against him were not cross-examined. The newspapers were subject to a Spanish censor. They could publish nothing that was offensive to the authorities. Instead of vigorous editorials on living issues, they published little moral essays, such as girls in boarding-schools might write. It is not at all strange that the time came when the Cubans could submit no longer to such treatment. It is not strange that "the ever faithful isle" rose in revolt, and that the people adopted as their watchword

“independence or death.” Under the wise and just administration of Tacon the Cubans showed themselves peaceable and loyal. With similar treatment in recent years, a garrison, one-fiftieth as large as that which they were taxed to support, would have been found sufficient. With good government the Cubans will manifest no disposition to rebel; they will cultivate the arts of peace, and war and waste will be known no more. Then Cuba will blossom like Eden, and like the garden of the Lord.

#### THE HOPEFUL OUTLOOK.

Is there reason to believe that the Cubans will accept the Gospel? The history of Dr. Diaz furnishes the answer. In eleven years he baptized 3,000 people with his own hands. He planted seven missions and put fourteen men to work. In that period he was in jail six times. The authorities did what they could to annoy and hinder him in his work. The people listened to his message. In the war his missions were scattered, his helpers have been put to the sword. At the present time there are about 1,500 of his converts left. What he did while under the ban shows what can be done in propitious circumstances. Hereafter it will be possible to build churches with steeples, and to preach the Gospel boldly, and everywhere. The day for the Inquisition has past; the Cubans will hear and believe and obey.

These people are poor. Their property has been destroyed. They need help now as much as they ever did. They need cattle and farming implements, and seed grain; they need help to enable them to build simple homes in which to live. Any aid rendered now will dispose their hearts to accept the Gospel. If they are helped to their feet they will be rich in a few years. Cuba is, as Columbus said, “The fairest land that ever human eyes rested on.” Four-fifths of the island are a fertile plain. All the tropical fruits may be grown. Among the products may be mentioned coffee, cotton, cocoa, sugarcane, oranges, bananas, sweet potatoes, and tobacco. The forests are of ebony, mahogany, cedar, and palm. Iron and coal and marble abound. Gold and silver are found only in small quantities. Cuba is larger than New England, but the present population is not much over 1,000,000. With good government, and all the blessings of the Gospel, the population will mount up to 10,000,000. Cuba is able to support that many, and in affluence. American capital and skill will make that island one of the richest lands on the globe. What is done for Cuba by the Christian people of the United States should be done at once. Churches should be established in all the centers of population. These will be self-supporting in a very few years, but at present there is urgent need of men and money and prayer that Cuba may be won for Christ.\*

\* Another article may be expected to appear in the April number of *THE REVIEW*, giving further information as to the island and its people, together with facts concerning the plans of the various boards which expect to conduct mission work there.

SOME FEATURES OF THE HISTORY OF THE CHURCH  
MISSIONARY SOCIETY.\*—I.

BY REV. T. A. GURNEY, M.A., LL.B., DORSET, ENGLAND.

Two short entries which appear in the journal of William Wilberforce might be written now in letters of gold:—

1797, July 27th. To town, and back to dine at Henry Thornton's, where Simeon and Grant to talk over mission scheme.

November 9th. Dined and slept at Battersea Rise for missionary meeting: Simeon, Charles Grant, and Venn. Something, but not much, done. Simeon in earnest.

These notes remind us from what a small beginning the greatest British enterprise of the nineteenth century arose, and they suggest at once the secret of its origin. The names mentioned here—William Wilberforce himself, Charles Simeon, Charles Grant, Henry Venn—are names which we associate, not only with some of the greatest movements of the beginning of the present century in England, but also with a spiritual awakening of which they were the product.

## DARKNESS OF THE EIGHTEENTH CENTURY.

The great evangelical revival, by which we mean a revival of personal religion, personal *faith*, personal indwelling of the Holy Ghost in men's hearts, had burst, like a mighty pentecost of God, upon the spiritual stupor and apathy of the eighteenth century. It had faced obloquy, shame, and persecution of every sort from masses of population steeped in ignorance and crime, brutalized with long wars with France, degraded by the immoralities of court life in the previous century, and sunk in the lowest depths of superstition and unbelief. There is no parallel in the long history of England to the England of the middle of the eighteenth century. Wherever you look, high or low, in church or state, in town or village, there is the same abounding wickedness and moral corruption. The novels of Smollett and Fielding reflect it, the highest society in the land revels in it, the very springs of national life and health are poisoned by it. The French Revolution came later to show to what lengths such irreligion could go, and to startle and still further awaken by its very horrors an already awakened nation. The Church herself, after her victorious struggle with Deism, had sunk into the same lethargy and torpor as a whole. Christianity, discredited in her professors, ashamed of all those distinctive truths which are her glory, saturated with a spirit of the grossest worldliness, unconscions of her unfulfilled mission, jeered and scoffed at by men of all classes, out of all sympathy with the new needs of a dawning age, seemed doomed to a speedy and ignominious extinction.

\* Since the centenary of the Church Missionary Society will fall on April 13th of this year, the editor has requested Mr. Gurney to note down some of the lessons suggested by its origin, progress, and policies. For this purpose he has been granted the use of the proof-sheets of Mr. Eugene Stock's "History of the Church Missionary Society" for the 100 years.



A band of men, whose hearts the Spirit of God had toucht, arose, and the history of the world was changed. The story of the evangelical revival of the eighteenth century in England is the story of as great a spiritual miracle as any which the Church of Christ has to record from the day of Pentecost onward. From the heart of the ancient church, as long before in the days of Wyclif, and later those of Latimer and Ridley, came the great spiritual awakening which restored the degenerate nation's life and quickened in her one of the greatest missionary enterprises which the world had then ever seen. The great awakening burst the bonds which prevailing church indifference sought to impose upon it, and broke forth beyond her bounds in the Methodist movement which has awakened both America and England.

#### THE SPIRITUAL AWAKENING IN THE CHURCH OF ENGLAND.

But it is with that aspect of it which concerns the Church of England that we have here to do. John Wesley and George Whitefield were both ordained clergy of that church, and a group of earnest men remained by conviction within her fold, and became the leaven which slowly and painfully leavened the whole lump. Grimshaw, toiling against persecution in his rough northern village on the edge of the heather-mantled Yorkshire moors; Romaine, showing forth the "life, walk, and triumph of faith" in his Blackfriars parish, not by writing only, but example also; the saintly Fletcher, whom Voltaire mentioned when challenged to produce a character as perfect as that of Jesus Christ (Overton's "Church of the Eighteenth Century," p. 343), instituted to the rough Shropshire parish of colliers in exchange for another living, because the income of Madeley, which he accepted, was smaller and the work more; Berridge, leaving the ease and leisure of a university fellowship for the hard work of a country parish; Henry Venn, the older, toiling in the smoke and din of the great Yorkshire town of Huddersfield; William Cowper, singing his sweet songs of faith, bright with the light of God as the clear shining after rain, beside the Ouse at Olney; Toplady, writing his immortal hymns far away from the madding crowd, in a remote vicarage—these, and others like them, who lived on to be the link with the next age of men, as Richard Cecil and John Newton, continued to nourish within the Church of England the spiritual life which burst forth with such marked results in the second generation of evangelicals at the close of the century.

The great missionary awakening, which was its grandest result, was at first confined to a very tiny band of Christians. A little group of men and women associate themselves together, as personal friends, around the old church at Clapham, just outside London, under the ministry of John Venn the evangelical, and from their common stand-

point of personal devotion to Christ, look out upon the dawning century. They behold a world wherein the rights of men are dragged in the dust by a universal slave trade, approved even by so-called Christian nations, and the commonest principles of present-day philanthropy in relation to the education of the masses, the protection of the young, the welfare of dependent nations, the improvement of the prisoner, are utterly ignored.

But within the short space of a quarter of a century, by their efforts, the slave trade had been abolished by a British parliament, a colony for redeemed slaves started at Sierra Leone, the battle for the admission of Christianity into India fought over the renewal of the East India Company's charter, and, over and above the immense toil involved in the education of the nation in these questions, a host of religious and philanthropic tasks at home successfully carried through, and the evangelization of the world earnestly commenced. We shall never realize what we owe to those humble-minded pioneers of our best modern developments—the versatile William Wilberforce, cabinet adviser of the evangelical band; Henry Thornton, the master mind of the Sierra Leone colonizing scheme; Charles Grant and Lord Teignmouth, one as director of the East India Company, the other, with the experience which he had gained as governor of India, using all their influence for the introduction of Christianity there; James Stephen, the early friend of Africa; Zachary Macaulay, branded in his innermost soul with the sorrow of the slaves and bending the missionary work of the new society to their spiritual enlightenment.

#### THE GENESIS OF THE CHURCH MISSIONARY SOCIETY.

The missionary enterprise was one of their latest achievements. Yet it sprang from clerical rather than lay suggestion. A society known as the Eclectic Society, composed of a few clergymen and laymen, met in the vestry of Cecil's church, in Bedford Row, London, and in 1786 they discussed the subject of a mission to Botany Bay among the convicts. Similar discussions, wider in their object with regard to missions to the East Indies and Africa, took place in 1789, 1791, and in 1796, the Baptist and London missionary societies having meanwhile been founded. Charles Simeon opened the last discussion with the question: "With what propriety and in what mode can a mission be attempted to the heathen from the Established Church?" Seventeen members were present; only two or three were favorable, but those two or three were just the men of faith capable of carrying through any project upon which their whole hearts were set. The outcome of this debate is to be found in the little gathering at Henry Thornton's pleasant house, shaded by its elms and Scotch firs, spoken of by Wilberforce, in the passage from his diary with which this paper commenced. Simeon, Grant, Venn, Thornton, and Wilberforce

met and met again, but it seemed to Wilberforce at least that not much was done. Yet that dinner at Battersea Rise was "more important in the world's history than the lord mayor's banquet at the Guildhall on the same evening."

On Feb. 18, 1799, the Eclectic Society again faced the great question, and this was followed by a full discussion of the subject on March 18, 1799, the question introduced by John Venn being: "What methods can we use more effectually to promote the knowledge of the Gospel among the heathen?" The mere theory of missions had become a practical matter of personally realized responsibility. On April 1 another meeting was held to prepare rules, and on Friday, April 12, 1799, the public meeting, inaugurating the new society, took place.

The *principles upon which the society was founded* are well expressed in John Venn's address. They have again and again proved in later years the watchwords of missionary work.

1. "Follow God's leading, and look for success only from the Spirit." "The nearer," said he, "we approach the ancient (i. e. primitive) church, the better."

2. "Under God all will depend on the type of men sent forth." A missionary "should have heaven in his heart and tread the world under his feet." What has the work of God owed to Johnson, of Sierra Leone; to French, of Lahore; Mackay and Pilkington, of Uganda; to Budd and Anderson and Horden, of Northwest Canada; to the five chaplains, to the Moules of China; to Elmslie of Kashmir, and a host of others?

3. "Begin on a small scale," and everything since in Fuhkien, Uganda, India, and Japan has shown the wisdom of the principle.

4. We might add a fourth principle of less general interest, but still important, that the mission should be founded on the *church* principle, but not on the *high church* principle.

The opening meeting was held in the first floor room of a hotel in Aldersgate street, in the city of London, the "Castle & Falcon." Sixteen clergymen and nine laymen gathered to it. John Venn took the chair. Four resolutions were submitted, the first affirming: "That it is a duty highly incumbent upon every Christian to endeavor to propagate the knowledge of the Gospel among the heathen." The others were practical deductions from it. At a second meeting the new society received its title, but not till 1812 did it receive its full present title, "The Church Missionary Society for Africa and the East."

#### I. 1799-1824 : YEARS OF INAUGURATION.

It is interesting now to look back upon that small beginning and to consider to what, under God's blessing, it has grown. The opening years of the first twenty-five deserve a fuller notice than can be given here. The long trial of faith in the matter of men, none of whom were at first forthcoming, so that Simeon said, "I see more and more

Who it is that must thrust out laborers into His harvest;" then the sending forth of two Berlin students in Lutheran orders to West Africa; the wonderful, but all too brief, career of Henry Martyn as chaplain in India, dying alone at Tokat among Moslems, at the age of thirty-two; the difficulties of the second party of Germans, who took seven months to reach Sierra Leone; the first half-abortive schemes for the preparation of candidates at Thomas Scott's vicarage; then the going forth of the first Englishman, William Hall, a joiner from Carlisle, and John King, a shoemaker from Oxfordshire, as Christian artisans to New Zealand; the difficulties of ordination through the suspicion of the bishops as a body at the new evangelical enterprise; the great agitation for the opening of India to the Gospel; the early meetings of the young society, marked by increasing numbers and growing enthusiasm, first in the new London Tavern and then in Freemasons' Hall: the sending forth of the first English clergy, William Greenwood, formerly a blanket manufacturer from Dewsbury, and Thomas Norton, a married shoemaker, to India; the thrilling European events, such as the destruction of Napoleon's army and his banishment to Elba, which were rightly regarded in the annual reports as Divine deliverances, calling for a national response in spreading abroad God's Word; the close of the brief war between America and England, which led Vaughan, of Leicester, to exclaim in the annual sermon, "May Britain and America, now reunited, know no other rivalry than the rivalry of efforts to bless the world;" the first beginnings of literary and translationary work in the publication, among other things, of Henry Martyn's works in Hindustani and Persian, and the training of Samuel Lee, a carpenter's apprentice at Shrewsbury, to become the society's orientalist; the first offers of service from women, which were, after discussion, refused; the starting by Josiah Pratt of the first missionary periodical, in connection with the society, in the *Missionary Register*, which continued for more than forty years, and accomplished much; the first efforts to arouse the country by means of missionary associations, the earliest being Dewsbury, from which two of the earliest candidates had come; the going forth of the first itinerating missionary preachers at home, regarded with coldness and suspicion officially, but greeted with immense popular interest, "the hymns" then entirely novelties of the evangelical school, "greatly increasing the missionary feeling," as Basil Woodd, the first Yorkshire deputation declared; the awakening to fuller life of the ancient Society for the Propagation of the Gospel through the young society; the quickening from the same spiritual activity of the group of other societies which are now centers of missionary zeal, and the establishment of the Domestic and Foreign Missionary Society of the American Protestant Episcopal Church. The last of these was the direct outcome of Josiah Pratt's



encouragement, and that wonderful man's zeal had had much to do with the others also. He had written to some of the bishops and leading men of the American church offering the aid of the society in England toward their independent cooperation in missionary work also. Difficulties were suggested, but with the help of a grant of £200 from their fellow churchmen in England, the society, and with it the missionary work of the American Protestant Episcopal Church, was started.

This eventful First Twenty-Five Years sees the slavery campaign with its victorious result; the first mercantile ventures at Sierra Leone, the visit of inquiry thither of Edward Bickersteth, which was the real starting-point of a permanent mission, and the sending forth of Johnson, the story of whose wonderful "Seven Years in Sierra Leone" is almost apostolic in its record of marvelous results. It also includes the work in India, not only of the "five chaplains," but also of Abdul Masih, first as Christian reader, afterward as clergyman, formerly a zealous Mohammedan and a master of the jewels of the King of Oudh; the arrival and work of the first C. M. S. missionaries in India; the appointment of the first bishops of Calcutta, Dr. Middleton and Reginald Heber. Already the printing-press and a mission school are at work at Calcutta, supplementing the missionaries' preaching of the Word. Burdwan, Benares, Chenur, Meerut, are occupied, and an interesting attempt is made to carry the Gospel to Tibet. The first girls' school under C. M. S. auspices in India is attempted in 1822 by Miss Cooke, in imitation of Mrs. Marshman's school at Serampore. In 1820 Rhenius and Schmid are sent to Tinnevely to take over the mission there, which had languished since the noble work of Schwartz, Jaenicke and their successors. Samuel Marsden also has brought the "good tidings of great joy" to the Maoris of New Zealand; Ceylon has been entered upon, though the fuller harvest will have to be tarried for; Malta has been occupied as the great center from which to reach the three continents of the Old World; the West Indies, in obedience to a lay call, have been toucht at Antigua, Barbadoes, and Domingo. The great effort to reach and enlighten the Eastern churches with the "ultimate view," as the report of the year says, of "winning the heathen to the Gospel," falls also within this period. This finds expression in the official visit of William Jowett, a Cambridge wrangler, to Egypt, Syria, Turkey, and the Islands of the Ægean. It commences with hopeful prospects, but the Moslem world is darkened by the massacre at Scio and the outrages which led to the Greek war of independence.

This period sees also the first efforts to awaken the ancient Syrian church of Travancore, attention to which had been called through Claudius Buchanan's book on "Christian Researches in the East," the aims of the committee being directed "not to pull down the ancient

church and build another, or in any sense to Anglicize it, but to remove the rubbish and repair the decaying places." Till the death of the good metran, Mar Dionysius, in 1825, it is markt with encouragement and hope. The mission in Northwest Canada is launght toward the close of the period at Red River.

At the end of the twenty-five years the committee has sent from Europe in all 98 men, of whom 32 were clergymen, and 6 single women; 54 at the close of the period are still on the roll. The higher view of missions has begun to take hold, as resting on the Lord's command for motive, and not only on the miseries of the heathen world, and appears for the first time in 1819. And from two American missionaries at Bombay comes to Boston the first anticipation of the motto of the Student Volunteer Movement, an idea which Pratt produces in the *Missionary Register*. Associated with this development is the increast realization of the need of the outpouring of the Holy Spirit as the secret of success, and this becomes in 1823 the subject of Pratt's "Annual Survey."

## II. 1824-1849 : YEARS OF CONSOLIDATION.

The Second Twenty-Five Years, which commences with 1824 and closes with the jubilee of the society, are years rather of consolidation than extension. The mission which had gone forth timidly and tentatively as an unproved experiment of faith, now presents itself as an accomplit fact calling for increast organization abroad, for expanding home development, and for episcopal control. Rules regarding candidates and missionaries, provision for sick and retired missionaries and missionaries' children, associations at home, and corresponding committees abroad are brought into being. The home atmosphere has meanwhile become quickened with a fuller church life which brings with it electricity later in the storms aroused by the Tractarian Movement at Oxford. The young queen has begun her long and glorious reign, and the tired nation has recovered from its death-struggle with France and begins to gather in the world-fruits of her victories, masters in Europe of the new widening age with its material developments. It is a period, after the death of the eighteenth century, instinet with life and energy. There is reform in the air, parliamentary, social, ecclesiastical, and, we may add, episcopal. By a great act of national conscience, slavery has been abolisht in 1834 throughout the British dominions; Exeter Hall, the scene of modern missionary movements, is opened in 1831; and, in the midst of Oxford tracts, Romish activity in England, Charterist agitation, the mission goes forward.

At the end of the period 350 missionaries from the first start have been sent out; 127 are on the working staff; 132 mission stations have been establisht; 1,300 native teachers and evangelists have been

trained, of whom 12 have received holy orders; 1,300 communicants have been gathered from the "highways and hedges" of the world to assist as guests at the wedding feast; and probably 100,000 souls are under Christian instruction; New Zealand has been annexed as a remedy for its troubles, and receives its episcopate under the noble Bishop Selwyn; nine-tenths of the native Maori population are nominally Christianized; government patronage of idolatry has ceased in India by Lord Bentinck's efforts; the Tinnevely mission, through sad experience of persecution and schism, steadily grows; the mission to the Telugu people is commenced under Noble and Fox; the mission in Travancore has failed to reach the ancient Syrian church and becomes now a mission to the heathen; the West Indies are the field of a large and cheering activity, which falls from C. M. S. hands, through lack of funds, in the jubilee year.

The work among the Eastern churches is still carried on from Malta as center. Lieder and Gobat are laying in Egypt and Abyssinia the first foundations of future important missions; Townsend, a young schoolmaster from Exeter, who has visited the Yoruba country in a trading vessel, returns thither as its first missionary, accompanied by Samuel Crowther, former slave boy, future bishop; and by Gollmer. Sierra Leone has its 10,000 rescued slaves who regularly attend Christian worship; Krapf has stepped from his wife's grave at Mombasa with his sublime idea of a chain of missions across Africa, pointing the lesson to those at home that "already the struggle with this part of the world has begun," because "the victories of the Church are gained by stepping over the graves of many of her members." Following Robert Morrison and the American missionaries, the first C. M. S. missionaries land in the treaty ports of China after the great war.

### III. 1849-1874: YEARS OF CONFLICT.

The two great features of the Third Twenty-Five Years are expansion and conflict; the first portion of it is notably a time of expansion. We associate it with the secretariat of Henry Venn, just as we associate the first twenty-five years with the strong initiative of Josiah Pratt. It is marked by wonderful developments, for which the previous period of consolidation had prepared the way. It is signalized by the opening of the Niger mission, the Constantinople, the Palestine, the Sindh, the Punjab, the Central Provinces, the Santal, the Tamil Coolie, the Mauritius, the Fuhkien, the Saskatchewan, the Moosonee, the Athabasca, and the North Pacific mission; yet it is also a period of strife at home and abroad. At home the developments of the Tractarian Movement in the direction both of Rationalism and Ritualism make it a period in which immense issues necessarily preoccupy the minds of those at home and cause a certain failing of enthusiasm and interest in missions. Especially is this true of these later years.

Abroad there are wars in Europe, and the extension of British empire in India leads up to the Sikh wars, the mutiny, and the transfer of the government to the crown. China has to face its Tai-Ping rebellion, which "Chinese Gordon" crushes out.

Yet, with a certain ebb following the flow of the missionary tide, there is a wonderful progress to register at the close of the period, and both at home and abroad it is a season of activity and life.

#### IV. 1874-1899: YEARS OF ADVANCE.

It is hard to summarize the Fourth Period of Twenty-Five Years, which closes in April. Its commencement is almost synchronous with the close of the long and able secretariat of Henry Venn. It begins in the midst of depression and cloud, with failing candidates, lessening enthusiasm, and a policy of retrenchment; but retrenchment seems to emphasize rather than relieve the failure. The Day of Intercession for Missions is inaugurated in 1872, and from that moment the tide begins to flow again. The period is one of great spiritual activity in Mr. Moody's and other missions, and in the rise of the Keswick Convention. New bishoprics, followed immediately by larger plans of work, are founded in Northwest Canada; the East African mission is revived through the thrill which England has felt at Livingstone's death; Frere Town is founded as a missionary freed slaves' settlement; the Yoruba mission is revived by the re-occupation of the towns of the interior; the Persia mission begins with Bruce; new plans are laid as the result of a conference for advance upon Moslem lands, especially Palestine and Persia; native clergy are ordained in China; Uganda is opened by Stanley, and the first mission goes forth. Lahore receives its divinity school, and Amritsar its Alexandra Christian girls' school. The Bhil and Gond non-Aryan hill tribes are now visited with the Gospel, which has changed the Santals; the Indian episcopate is extended after forty years of non-development; Japan now withdraws her public prohibitions, posted all over the land, and lets the Gospel in. Then, as we near the present time, we have the developments which are so familiar; the relief of the financial pressure at home, the commencement of the Biluch mission under the pilgrim missionary, Geo. Maxwell Gordon; the recommencement of the Egypt mission, the continued extension of the missionary episcopate, the trials and difficulties in Metlakahtla, East Africa, and on the Niger, above all the "bush burning yet not consumed," of the marvelous Uganda mission, and the adoption of the policy in 1887 of sending out all missionaries offering themselves, in dependence upon God for the means; its wonderful results in the doubling of missionaries from 309 to 619 in the next seven years, with an actually *better* financial state in 1894; the first sending out in 1885 of women missionaries, with wonderful progress all along the way, at home and abroad, in manifold directions.\*

\* In the concluding paper the special influences at work during the whole period will be considered, and the lessons to be drawn from the experience and policies of the Society.



## THE PASSION PLAY IN MEXICO.

BY REV. HUBERT W. BROWN, MEXICO CITY, MEXICO.

Missionary of the Presbyterian Board (North).

Miracle plays for the amusement and religious instruction of the people are not characteristic only of the Middle Ages; they are acted at our very doors, within sound of the steam-whistle and under the glare of the electric light. Mexico is still a country of strange contrasts, of picturesque, extravagant scenes. It is a study in social evolution undreamed of in its significance by the untraveled American.

Caustic writers, with much truth, declare that the papal propaganda, in Mexico, is simply baptized paganism, and has hid the old heathen rites under Christian names. The force of the assertion is apparent on Good Friday in the gaudy colors, tawdry trappings, paint and painted feathers, the altogether grotesque caricature of old Roman magnificence, of the swarthy Indian performers in Mexico's modern miracle play. The contrast was as great as that between Bacchus and the vine and spiky maguey, with its redolent pulque, the milky liquid, sacred to Xochitl, so strongly in evidence at all the Indian feasts. Mingled with the Indian and semi-Indian masses were a few French, many American tourists, and some educated Mexicans, these last more ashamed than otherwise of the whole performance. It is a belated survival, an anachronism, this bit of the Middle Ages, begirt by modern life and fed by rapid transit; this Aztec kindergarten, with its antiquated system of object lessons gone mad, in supposed benefit to children of a larger growth.

Coyoacan is one of the historic suburbs of Mexico city, only six miles from the capital. Cortez's house is still shown to the tourist, and the well where his wife met her untimely end. All day long the crowded tram-cars poured the people into the beautiful plaza and the spacious inclosure in front of the huge rambling pile, known as the parochial church. My own modest estimate put the people at about two or three thousand; a friend said there were at least five thousand, and another declared there were fifteen thousand. This last is undoubtedly an exaggeration. It was like a bit of the World's Fair, more like a scene from the Midway Plaisance. Groups of merry picnickers ate their lunch seated on the green grass plats of the park; picturesque booths lined the street front. There were queer sights and sounds, for, from Thursday till Saturday morning, no bells are rung, and rattles are much in evidence. It is pandemonium, the small boy's paradise, this endless din of rattles of every shape and size. It was a big holiday. Solemnity there was none, save the mock-



THE PASSION PLAY FLOAT IN COYOACAN, MEXICO.

The float is carried around the cathedral grounds on Friday of Passion Week, followed by an immense crowd. On the float is a man representing Christ bearing His cross.

heroic type of the bizarre, bedizened actors in the miracle play that drew its weary length from dawn to dark.

In the church and in the yard within the wall, and thus within the law, which prohibits religious street parades, the spectacle was enacted in the order of events, and supposedly at the hours indicated by the evangelists. The high priest, Pilate, the Virgin Mary, Roman soldiers, the centurion, Joseph of Arimathea, Nicodemus, some apostles, and last, but not least, the devil, with his grinning mask, a mockery, not a majesty, were all there. The different trials were held, the sentence was loudly proclaimed by a Roman herald, Pilate vainly washed his hands; Judas rushed frantically forth and hanged himself; then the slow procession wound its weary way up the volcanic slopes of the little Calvary, center of the big inclosure. The thieves, huge, hideous cardboard men, were crucified on right and left. A black and bloody image of Christ, with movable head and limbs, was nailed with spikes, a foot long, to a big, black cross; a crown of long cactus thorns was placed upon His brow, then the cross was slowly lifted and dropt into its socket on the hill. An image of the Virgin, clad in blue, with placid, beautiful face, set in a golden halo, was placed at the foot of the cross; the centurion rushed forward, made a wild dramatic confession of his faith, and fell upon his knees; the soldiers and all the gaudy liveries stood grouped in solemn silence about the cross upon the hillside, beneath the shadow of the great, green trees. Above the heavens were heavy with rain-laden

clouds, the wind blew cold and damp, the last rays of the setting sun struggled faintly through rifted clouds and trembling foliage; and thus, as the day was slowly dying, the ghastly image of the Savior hung dead upon the cross. In the dim twilight the tawdry uniforms of many colors lost their incongruity, and a touch of real sublimity redeemed in some degree the coarse irreverence of the earlier scenes in this strange passion play.

The parish priest now ascended a pulpit placed beneath a great tree, and with hands outstretcht toward the awful tableau, told in full tones and well-chosen phrases, the story of the crucifixion. Much that he said was evangelical, and helpt relieve the scene from the curse of utter mockery. He spoke feelingly of Christ as Creator and Redeemer. Next, however, he turned toward Mary, and with more genuine enthusiasm dwelt upon her merits as "coredeemer." He applied to her many of the terms already applied to the Savior. He based his deification of Mary not on Scripture, but on strange patristic arguments and similes. She reflected, as in a mirror, the suffering of her Son; the thorns that pierced his brow wounded her also; she, too, suffered for all mankind—she suffered birth pangs in the redemption of humanity. She had two sons, one divine and most innocent, the other, sinful humanity; she sacrificed the former to save the latter. As Jesus had no human father, she experienced in His conception both paternal and maternal love. She is our coredeemer.



IMAGES OF JUDAS FOR SALE IN MEXICO.

These images are pyrotechnic figures and are hung up in the street and exploded on Saturday of Passion Week at 10 A. M., to represent the destruction of the betrayer of Christ.



All this was evidently meant in a literal sense. Christ was forgotten; all eyes were turned toward Mary, and, at the bidding of the priest the faithful fell upon their knees in adoring worship, not before the crucified Savior, but in audible prayer for intercession, address to the virgin mother. It was the deification of motherhood in the person of Mary; it was prayer address to "Our mother, which art in heaven;" it was mariolatry; it was idolatry. It is full excuse, this scene and others of like worship enacted daily, for all our mission work in Mexico. It was a strange sensation to stand almost alone while the vast throng knelt (for most of the tourists had gone home) and prayed to Mary. It seemed gross discourtesy not to uncover and bow the head. But was it not an act of idolatry? No violence was offered, a few even laughed and jested at that solemn moment. The times have wonderfully changed in Mexico.

As the nails were drawn from the pierced hands and feet, the preacher made eloquent apostrophies to the right hand, which created the world and wrought salvation; to the left, which was lifted in judgment over Sodom. The hearers were called upon to repent, and thus be able to stand at the Last Day at Christ's right hand.

With apparent reverence the body was lowered, and tenderly laid in a large glass coffin, or case; many devout women gathered about it, with lighted candles, in fervent, if misguided, zeal. Then slowly, to funereal music, the weird procession wound beneath the shadow of the trees, into the wide-flung portals of the church, and up the dimly-lighted aisle. I stood without and watched the green and blue and ruddy plumes waving above the gleamy metal of the warriors' helmets. Was it Roman, was it real? No; it was an ideal, wild and weird, a strange mingling of Aztec and Christian ideas. The nodding plumes were far more Indian than Christian.

Such methods give at best but a vague idea of the chief events in Christ's life; they do not change the heart nor enlighten the conscience. The educated Romanist turns away half or quite ashamed; the priest is apt to blush and stammer if an intelligent foreigner look him squarely in the eye. For the multitude it is all a huge holiday. Most are careless of its religious import; some doubtfully inquire, as one asked me: Did it ever really happen? It will soon be a thing of the past. Protestant Christianity will not be the least of the influences at work for its undoing.

There was one significant element in the scene. Two Mexican flags floated on either side of the cross. Why? Protestant Mexicans have made much of patriotism. Romanism, forgetful of Maximilian's empire and similar episodes, would prove to all the world that it is equally patriotic. It fails to realize that an enlightened patriotism will at last join hands with evangelical Christianity to banish superstition from the land.

## CITY MISSIONS SEEN FROM THE OTHER SIDE.

BY W. E. WILLIS, NEW YORK.

Do City Missions pay? We have heard the city missionaries' view to the results, but what do those with whom they labor think of their work? Not knowing how to obtain a satisfactory answer to this question in any other way, I set about to find out for myself, interviewing rumsellers, tramps, divekeepers, women of the street, and convicts.

I first interviewed the *rumsellers* located near the different missions as to their opinions of the work of the missionaries, and its effect upon their business. Near the Florence Mission, I found that two saloons, whose patrons were principally women and their escorts, had had their licenses revoked, three others had closed up for want of patronage, and the few that remained were very reluctant to sell drinks to women. In the vicinity of the Bowery Mission, and Rescue Mission in Christie Street, I learned that no less than seventeen saloons had recently been closed up, among them the Ocean Hotel (Hester Street and the Bowery), one of the vilest dens that ever existed. Other saloon-keepers in these localities complained of poor trade, and blamed the missions, the Raines law, and the hard times for the decrease of their business. Near the Doyer Street Mission, in Chinatown, the saloon-keepers were exceptionally bitter and caustic in their remarks about the mission workers.

The *tramps*, being generally penniless, are refused entrance to the saloons, and so crowd the missions nightly, because of the warmth and because they like the singing. These fellows were hard to interview, but when they discovered that I was not a reporter, or a detective, and was perfectly familiar with their "technical terms," that I knew of Steve Brodie, "Chuck Connors," Kit Burns, Morris Cohen, "Jersey Jimmie," and other slum celebrities, they became less reticent. But it was not until I began to censure the city magistrates for recently sending quite a number of their "pals" to the penitentiary, where they would have to stoop to menial labor, that they completely inundated me with such a flow of information that I found it difficult to catch, much less remember, all the tales of the charity and noble deeds of the city missionaries. Said one of them:

"Young feller, dere's more real goodness in dose people dan any one knows, and all dere goodness aint in dere mough neither. Why they goes up to a hobo on de street and talks nice to him just like he was a dude what dey had knowed all dere life. Dey helps yer get a square when yer hungry, and gives yer a ticket for a free lodgin', and den when yer tanks 'em for it dey tells yer to come round to de mission and ask for dem, and dey will tell yer of One who will always be yer fren'. See?"

I askt this interesting individual if he had accepted the invitation. He replied that he had, and that they had prayed for him and taught him to pray, and for a while he tried to do better, but in an unguarded moment he began to drink again, and was now leading the same old life. He said that he would like to take a fresh start, but was ashamed to go to the mission again. I urged him to go back, and told him the story of the Prodigal Son. He listened attentively, and when I had finisht, gave me a quizzical look and remarkt :

“Gee! but I guess de missionaries has had a hold of you some-time, too!”

In the *cheap lodging-houses* I found many men reading Bibles, given to them by the city missionaries, and, altho they never attend church, and seldom go to the missions, yet the good seed thus sown sometimes bears a bountiful harvest. The occupants of these lodging-houses were of one accord in their praise of the missionaries and their work, and recounted to me incidents enough to fill a volume. One young man, whom I found reading a Bible, told me the following story :

“About five years ago I left my home in the country to come to the city to find employment. I got a good job, but, like many others, I fell into bad company, and while I thought I was having a good time, I ruined my health, and finally lost my job. Being unable to find another, I almost died from hunger and disease. One day I went to the dispensary attacht to the Bowery Mission. The doctor was a splendid gentleman; talkt nice to me, and I told him everything about myself. I went to the mission several nights, and one day, when I began to feel better, I praised him for his skill, and thankt him. Then he told me of the Great Physician, who was his Master, and askt me to make Him mine. We kneeled down together in his little office, and there I experienced the greatest happiness of my life—the forgiveness of my sins. When I came to New York I was a fool, but, thank God, through that doctor’s influence I became a man. That was two years ago. I have felt better and happier ever since. I have quite a little money saved now, and this winter I am going home to start in business there. I used to like bad company; now the company I love best is this”—affectionately patting his Bible.

#### THE “KING OF THE BOWERY.”

My next interview was with an *ex-divekeeper*, now depending on a married daughter for support. This man was at one time called the “King of the Bowery,” and owned several low dance halls, five saloons, and a gambling-house. All were elaborately fitted up, and yielded him an immense income; but to-day he is as poor as the proverbial church mouse.

I do not think that any one in the Greater New York could have given me as reliable information regarding the lowest side of New York life, as this man—or rather this wreck of what was once a man. He told me that when the missions were first opened in Water and

Cherry streets, they were not taken very seriously by the keepers of the low dance halls and sailors' boarding-houses, in which that region abounded. When Jerry McAuley started his mission some of the best patrons of the dives were converted, and stood staunchly by the new banner in spite of all attempts to make them trail it in the mud. And when these new converts began to tell others of their newly-found and genuine happiness, then the dives found their business falling off. Later on the City Missionary Society came to Jerry's assistance, and started a vigorous crusade against the evil-doers; next the police took a hand, and closed up many of these resorts, and the Seamen's Church Society began to replace the dishonest boarding-house keepers. "Then," said the "ex-king of the Bowery," "my doom was sealed. I lost every dollar I had, but was lucky to keep out of prison."

I askt him, if he had his life to live over again, if he would carry on the same business, and he promptly replied that he would, but that instead of dying poor he would die rich—poor fool.

The old woman from whom I next made inquiries, had kept a boarding-house of very questionable character in Cherry Street for many years. She is now fifty-eight years old, she said; but she lookt more like eighty-five. The criminal lines on her face bore witness to more than the forty years of vicious habits and dissolute associations, and her language was vile and blasphemous in the extreme.

Her story was an old one—of having made lots of money at her nefarious business, but now poverty had overtaken her, and she had good prospects of dying in the poorhouse. She said that the missionaries meant good, but had done a great deal of harm in depriving such as she of a livelihood. Poor old soul, wicked as she was, I pitied her. She had sown the wind, and was reaping the whirlwind.

The two persons described above were, in their day, the envy of all their class, but to-day they are old, decrepit. They are still as evil-minded as ever, and will listen to no religious conversation. Their only wish is that some one will pay to have high mass said over them when they are dead. Could all our talented preachers with their volume of wisdom, and thunders of oratory, unite in one great sermon on the text, "The wages of sin is death," their united effort would be but a pygmy to the gigantic impressions made by a short interview with such dying examples of the truth of the apostle's words.

But what do the *women of the street* have to say of the self-denial and self-sacrifice of their Christian sisters, many of whom have left homes of luxury and lives of ease and comfort, that they may seek to lift up their fallen sisters, and lead them to follow Christ and live lives of purity and usefulness?

The police give the number of fallen women in New York as about 15,000, but were it not for the city missionaries, the number



would multiply very fast. I have talkt with hundreds of these poor unfortunate creatures, in every stage of their career, from the bediamonded siren of the aristocratic quarters to the filth-bedraggled hag of the slums, and while they are ostracized by society, and shunned by the respectable class of their sex, yet they are generous and charitable, and are very susceptible to good influence. Many deeds are done by them, which in any one else would be loudly praised as heroic. I never heard one of them speak in other than the highest terms of the brave Christian women who work among them, and have even known one of them to deprive herself of many creature comforts that she might take some little delicacy to a sick missionary.

#### AMONG THE CONVICTS.

During the month of December, 1897, my business took me among the *convicts* of the Kings County Penitentiary, who were doing some work for the Brooklyn Park Commission. I took advantage of the opportunity, to find out what they thought of the city missionaries. I found out the opinions of Protestants, Catholics, Jews, and many who were guiltless of any creed; of the young man serving his first short term, and of the old man who was an habitual criminal.

The first one to whom I spoke was serving one year for receiving stolen goods. Of course, he was innocent of the crime, and I was surprised at our criminal judges for making so many mistakes! This young man said:

"The missionaries who hold service in the prison are the finest people on earth; they treat a convict as tho he had a soul, and if any one is a Christian, they are. When I get out of here, and earn some money, I will send them some to help along."

I told him that the "angels," as they term the lady missionaries, are subjected to much abuse, and, I thought, received many insults from roughs while going about their work. His eyes blazed, his face flushed as he said, "If I ever knew of any one insulting one of them, I would kill him; yes, if I died for it." And I believe he meant what he said.

"—— —, forty-eight years, laborer; crime, malicious mischief," is the entry on the prison record of the next man with whom I talkt. He was serving a six months' term, and has spent more time in prison than out of it during the last twenty-eight years. I have known him long, and he descends from a family of jailbirds. He is honest and quiet enough when he is out of prison, and sober; but he can not seem to let run alone, and when he gets drunk will fight with any one he meets, smash anything breakable he comes across, and challenge the police to arrest him—which they usually do.

When in prison he is as "meek as Moses," and is called a "trusty" —that is, he is sent around the prison shops on errands, and when the

men are working outside he carries water to them, as the keepers trust him not to run away. His story was this:

"I was raised a Catholic, but I am not a good one or I would not be here. I never stole anything, but I have a chronic thirst, and when I get drunk I am a devil; I think I can lick the whole police force. All the 'cops' know me, and tell me to go home, and sleep off my load; but I can't take good advice, and I get arrested and am sent back here. This is my fourth six months in the last two years and a half.

"I am better off here than I am out, for when I am here, I am away from those who get me drunk, and get me into trouble. The Salvation Army have a place for making over convicts into men, and when I get out I am going to them and try and get sent there. I am getting old now, and if I ever meant anything, I mean it when I say I am going to try and be good the rest of my life. (I have heard him make this resolution many times before.)

"Mr. Bass, the prison chaplain, is the only true friend a prisoner has, and those missionary people talk so nice to us that a fellow thinks he couldn't be bad any more; but when yer gets out yer forgets all the good they teach you, and the first thing yer know yer back again."

I askt him if a Catholic priest never visited the prison. He said, "Yes, but he ain't in it with those missionary people fer making a feller try to be good."

Many other prisoners spoke well of the missionaries, especially of Mr. Bass, the chaplain. This dear old gentleman has workt among the prisoners for many years, and the amount of good he has done is recorded only on High. His favorite defense of the men is that *their* sins have found them out, while others have not been so fortunate. "Let him that is without sin among you cast the first stone," is one of his favorite sayings.

Here ends the story of my investigation. My questions have been more than satisfactorily answered. In my opinion no investment in the Lord's work pays such immense profits as does the City Mission. The highest tribute that can be paid to the mission workers, is the denouncement of them by the rumsellers and the divekeepers, whose business they have injured or spoiled in every locality where they have establisht a mission, and have led the victims of these human vampires to the foot of the Cross to be cleansed and saved. These missionaries go among the fallen and the outcast, and show them the Way of Life. They take sunshine into the darkest spots and make them bright. No place is so vile and wretched that they will not enter it. There is nothing too hard for them to attempt. "If God be for us, who can be against us?" is their motto, and with faith, love, and hope, they battle against tremendous odds, and are often rewarded by seeing lost souls redeemed.

Foreign missionaries have opened up rich countries to the commerce of the world. City missionaries help our American industries by teaching the outcasts to be sober, honest, and industrious, to respect their fellow-men, and to follow in the footsteps of Him who doeth all things well.



## II.—MISSIONARY DIGEST DEPARTMENT.

## JAPANESE IMPERSONALITY.\*

BY ERNEST W. CLEMENT, M.A., TOKYO, JAPAN.

It may be profitable and interesting to notice some of the most striking evidences that individuality is not a quality of Oriental civilization, as developed in Japan, but that impersonality is a prominent element of the old Japanese civilization. A Japanese is not accorded sufficient individuality even to have a birthday of his own in the sense of observing anniversaries. Every Japanese child is reckoned a year old on the first day of the next calendar year after birth, even if he was born on the last day of December; so that it is quite proper to say that "New Year's day is a common birthday for the community, a sort of impersonal anniversary" of the whole nation. And of much greater importance than the anniversary of the birth of a single child, are the two great annual festivals; one for the girls on the third day of the third month, and one for the boy son the fifth day of the fifth month. These events, commemorating the birth, not of any particular boy or girl, but of girls and boys in general are among the most important festivals of this festive nation.

The reason why individual birthdays are not considered of importance here is that a Japanese is born to work out, not his own individual destiny, but that of an unbroken family line. Each Japanese is merely a member of a family, and each family is only one unit of this nation; in both cases the interests of each integral part are completely swallowed up in the general welfare of the whole. "The empire is one great family; the family is a little empire."

If anything ought to establish personality, it is what we call the "given name;" but in Japanese many such names are not so much personal, but rather numeral. "Taro," for instance, means "largest male," *i. e.*, "first-born son;" "Jiro" means "second male," "Goro" means "fifth male," etc. A Japanese, moreover, may entirely lose his identity by frequent changes of both given name or surname, according to various circumstances. We have in the Tokyo Baptist Academy a student who answers indiscriminately to either "Takahashi" or "Tatsumi." A Japanese may change his given name any time to commemorate some important event in his life, and he may change his surname by adoption into another family. It is by no means an uncommon thing for a young man to be adopted as the heir of a sonless family by marrying the eldest daughter, in which case not the bride, but the bridegroom, suffers a change of name. This matter of marriage, indeed, is always an important element in emphasizing impersonality, because neither individual concerned has any choice, but both are married off to suit the social convenience of family. It is a pure and simple mercantile transaction in which the bridegroom is fitted out by his father with a bride just as with a suit of clothes. Thus it is that personal love, as we know it—love of an individual for his or her sake—is practically unknown in Japan. The treatment of children as chattels is seen, also, in the sale of a daughter to the keeper of a house of ill fame.

Distinctions of gender and number are, in general, entirely lacking in

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\* Condensed from *The Standard*.

nouns, as are those of number and person in verbs. It is this extensive use of glittering generalities, rather than of discriminating particulars, that produced this apparently curious dialog in English between the writer and one of his pupils:

(Teacher)—“How many brothers have you?”

(Pupil)—“I have four brothers, but they are all girls.”

Verbs, moreover, are impersonal, not only in that they show in form no distinction between first, second, and third persons, but, also, in that they are grammatically subjectless.

Impersonality in the Japanese language is carried to its logical conclusion by the utter absence of pure personal pronouns. The students of the Tokyo Baptist Academy, like the great majority of their class, use *boku* (“servant”) of themselves, and *kimī* (“lord”) to each other. Common words representing the first personal pronoun mean “self,” “stupid thing,” “hands front,” “junior;” those representing the second personal pronoun mean “that side,” “honorable front,” “senior,” and those representing the third person mean “that honorable side,” “that man,” etc. In fact, a speaker recognizes no distinction, except that of two sides, and even this distinction is made by the use, not of personal pronouns, but of non-personal honorifics and humilifics. If a man is speaking about “[a] dirty house,” “[a] stupid woman,” “[a] foolish child,” those uncomplimentary expressions *a priori* represent his own house, wife, and child; but “magnificent mansion,” “lord [ly] wife,” and “wise child,” represent, of course, not his own, but another’s possessions.

#### THE INFLUENCE OF ALTRUISM AND BUDDHISM.

It is, indeed, evident that this practise of referring to the first person in such an indefinite and depreciatory way is related (whether as cause or effect, I can not say), to the altruistic nature of Japanese civilization. That capital letter of the first person singular in English represents, I believe, the strongly egoistic character of Anglo-Saxon civilization, the self-assertiveness of the Anglo-Saxon individual, while the constant use of humble and honorific expressions in Japanese exhibits the altruistic nature of Japanese civilization—the self-abnegation of the Japanese individual.

It would be a very interesting study to try to ascertain how much influence Buddhism had in developing this peculiar feature of Japanese civilization. It is quite significant that the personifications of natural phenomena belong to pure Shinto. Buddhism, in fact, is an impersonal religion; it teaches that personality is “a cruel deception and a snare;” it “would have us purify ourselves that we may lose all sense of self forevermore,” and its Nirvana is “a blessed impersonal immortality.”

Christianity, on the other hand, is a distinctively personal religion; “it tacitly takes for granted the desirability of personal existence, and promises the certainty of personal immortality;” and it teaches us “to purify ourselves that we may enjoy countless eons of that bettered self hereafter.” When, therefore, missionaries talk to the Japanese about a “personal God,” a “personal Savior,” “personal communion,” they experience great difficulty in conveying such expressions to the minds of their hearers.

The idea of personality is lacking in the Japanese mental constitution; there is absolutely no word in their language to express that idea. In the Christian theological seminaries and training schools of

this empire the English word "personal" has to be transferred and given a Japanese pronunciation ("perusonaru"), and its meaning must be laboriously and carefully explained. To understand this explanation and its illustrations demands a complete readjustment of their intellectual concepts. They may, in a general and vague way, come to believe that, instead of eight myriads of deities, there is only one God; that a holy man, sent from Heaven, once lived and died for the sins of the world, and even that a sort of ghost is hovering about them, as many of their own superstitions teach. But the conception of God, the Father, as a personality concerned with them, and one to whom they may speak as to an earthly father; of Christ, the Son, as an elder brother and a personal intercessor in their behalf, and of the Holy Spirit as a personal guide, teacher, and comforter—all these ideas are of slow and late development. The full force and deep meaning of such expressions as "Our Father who art in Heaven," "The Lord is my shepherd," "My Lord and my God," "Thy will be done," "Abide in me," "Jesus is mine," and scores of others that have been a personal comfort to thousands of believers, are not carried over in the translation of the Bible into the Japanese language.

But the teaching of the English and other strongly personal languages, and of Christianity, is bearing fruit in that "individuality" is being urged as an important element in the progress of the nation, and the value of the "personal equation" as a factor in modern civilization is more and more recognized. And if the influence of individuality, of personality, becomes acknowledged in social and educational spheres in secular matters, it will also become recognized in religious matters, and the personal element of Christianity will be better understood and appreciated. There is no doubt that the Japanese, like all other people, need to make religion a personal matter—to apply it directly to individual life, to experience personal communion with a personal God, a personal Savior, and a personal Spirit who will guide into all truth.

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#### A CHINESE OPINION OF FOOT BINDING.\*

Kao Tien-Chih, of the English Methodist Church, writing in the *Peking Tien-Tsin Times* says that from the time that dust was made man, and breath was breathed into his nostrils, it may be seen that God made the human form—eyes, ears, hands, feet, the hundred members—all complete, that male and female are but a single species, universal under heaven. He continues:

How then have we of the Middle Kingdom, from the inception of a specious custom, develope habits of meretricious adornment—whitening the face, blackening the eyebrows, in the search for beauty, the desire for adulation; adorning the natural countenance, and adding human devices to the fair gift of heaven, attaining the simulated and confounding the genuine. Every household is alike in this; the evil practise has become a system. Its offensiveness exceeds description! But the binding of feet is a deeper evil. Man has feet, as house-pillars have stone supports; there is no movement nor activity without the use of the feet. Therefore in binding there is cruelty like that of cutting off the legs of those who cross the ford in the morning; a historic instance of Chow Wang's

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\* From the *Wesleyan Missionary Notices*.



barbarity. If we reflect on it we see that it is unreasonable; its pain is like the punishment of a red-hot pillar. If we consider it we perceive that it is unseemly; it takes the body bequeathed by our parents, and cruelly injures it. Alas! the women of China imitate one another in this folly; meeting what is perverted, they do not think to put it right. One knows not where the transmitted evil of it will find an end!

Now, by good fortune, worthy scholars from the great West have established an "Anti-Foot Binding Association," to save the women and girls of our land from the misery of this bondage. To obtain the joy of deliverance truly will be a great achievement. But in seeking to remove this evil, it is necessary first to remove its cause. Contemplating the power of this practise, we perceive that foot binding has become a rooted custom. Generations handed it down, unassailable. If we wish to turn back this evil, the difficulties are three. First, in choosing a wife in China it is not asked whether she has womanly virtues or not—the first inquiry is whether her feet are small or large. Tho her disposition and features should be perfect, yet if her feet are large they involve disgrace, and no betrothal follows. Again, the women of China are without learning. Because they do not reflect on the completeness of God's gifts, or the fitness of the body given them by their parents, they one and all regard foot binding as essential. Tho men should oppose with all their might, the women would give no heed. Further, women adorn themselves to excite admiration. If that which is below the petticoat's hem be too large, not only does it excite the world's ridicule, but their husband's disgust as well, and on the day that they go to his home he is angry that their feet were not bound up earlier.

#### THE CRIPPLED WOMEN.

Because of these difficulties the scholars and officials dare not lightly criticize or alter. But in the kingdoms of the great West, among both officials and merchants, husband and wife walk together. The grace of movement of these ladies we truly admire. Why then should we hesitate in planning to put away this evil custom, and achieve a noble service? The strength of the empire is declining. Let scholars, farmers, artificers, and tradesmen all put forth their energies to strengthen themselves untiringly, and let the women also help together. But if we still remain in this ancient thralldom, then with the binding of the feet must come the loss of affection between mother and daughter. All movement being painful, the efficiency of the housewife must be still further injured; the toes being cramped so that they can not be extended, the whole body suffers hurt. The wife is unequal to the labor of drawing water and grinding corn, nor can she fulfil the duties of hospitality to guests. In rearing sons and daughters also, it will be difficult for her to bequeath them a strong body. Since simple walking is painful, in fording streams it is still more difficult for her to find footing. Altho there may not be the danger "of the river Ch'u," still the husband must carry her on his back. So it is that the men's anxiety in caring for the women comes chiefly from the habit of foot binding.

We now desire thoroughly to reform this evil habit of several thousand years. Then will the body politic be without shame, and in all things have prosperity. For this reason we should earnestly plan to spread this worthy scheme for putting away an old evil, to maintain the principle of

handing back the perfect body we received, and so to return to our primitive simplicity. The methods for reform are three:

First, Extend female education, causing girls to read, and to understand principles; not making adornment their chief concern, but regarding foot binding as an injury to the body and a vain allurement for men—mutually exhorting one another to consider it a cause of shame.

Second, Issue an imperial prohibition of the custom. Cause the names of all girls to be recorded; then let the whole body of officials, great and small, examine these lists yearly. If scholars and officials put away the evil practise, the common people will soon follow suit.

Third, Form associations. Let the four orders of society all form anti-footbinding societies, and let betrothals be made between families of members. Let parents warn their children, that those breaking the rules of the association will be punished and excluded.

Thus such a practise of choosing wives will become a fixed usage. If these three methods of reform be applied to the three difficulties, then can the offensive custom be put away. Fortunately, worthy men from Western lands, in the love of God and man, have put forth this benevolent plan, that by their efficient help not only may civilization overspread the West, but China as well; that the women of China may have hope of escaping from the sea of bitterness and trouble and ascending to a garden of delight. Oh, admirable! Oh, joyful! How would this be a kingdom of Heaven on earth!

### HINDU LIFE AND CHARACTER.\*

BY REV. HENRY RICE, MADRAS, INDIA.

The national life of the Hindus presents an almost perfect contrast to that of Europeans. They differ in social usages, in religious feelings, and in almost every particular affecting the habits and inner condition of a people. For ages the Hindu has been unprogressive, and it is only in modern times that he has experienced the quickening influences of the civilization and Christianity brought to him from Western countries. But even now the institutions of the past still retain a powerful hold on the affections of all classes of the community. In the fields you see the same kind of plow scratching the soil as was employed two thousand years ago; oxen tread out the corn as they did when David was king over Israel; and all the methods pursued in agriculture are much the same as those which existed in the patriarchal period of the world. You enter a village, and on either side of the narrow streets you see women sitting on the floors of their houses grinding small stone hand-mills, as was the fashion in Judea in the time of Christ.

The Hindu is an ancient personage, stereotyped in all his ways. He can direct you to a distant past when sages filled the land, whose words of wisdom have become the rule of life to all succeeding generations. He can point you to the sacred books which they wrote on philosophy, poetry, astrology, and religion, and which are read by multitudes, and consequently he says, "Why should I change my ways? I prefer the old ones."

The people generally are singularly gentle and passive, are polite to one another, and especially to strangers, and have much more restraint over their tempers than the people of Western nations. They rightly

\* Condensed from the *Church of Scotland Home and Foreign Mission Record*.

estimate the value of self-restraint, and consider it to be an exercise of religious principle to be free from anger and to be unmoved by provocation. They will sometimes argue with missionaries with the sole object of exciting their tempers and inducing them to utter a hasty remark. Should they accomplish their object, they at once close the controversy, quietly stating that a religious man should never get out of temper. Should their efforts, however, prove futile, they will compliment him with whom they have been discussing, acknowledging that his religion must be good because it has produced such sweetness of temper. The Hindus are often scandalized at the quick, angry, overbearing spirit sometimes exhibited by Europeans, and are apt to reason that Christianity must be at fault, seeing that it fails to soften the dispositions of its votaries.\* It must not be supposed that the Hindus can not be roused to passion and animosity like other mortals. The records of the mutiny of 1857 tell a different tale. The truth is that they are slow to move, but, when once moved, they are violent and vindictive, resisting every effort to appease them.

#### A GREAT NATIONAL VICE.

Europeans soon become acquainted with one of the great national vices of the land. This is lying, a vice pervading the community through and through. On asking a question of a Hindu, before replying he strives to the utmost to ascertain your object in interrogating him, and the answer you would like to have him give; and he gives his answer accordingly, without the smallest concern about the truth. Hence it comes to pass that honor in trade, and even honesty in the common affairs of life, are little understood and appreciated. In purchasing the most trifling article of a Hindu, he haggles a long time over the price, as there is no fixed rate on anything sold except food and other staple produce. Nothing is more amusing than to witness a purchase made by a Hindu from a fellow-countryman. The shopkeeper sits cross-legged while the buyer makes one offer after another for something he needs. The seller shakes his head, refusing to have anything to do with such preposterous offers. Each chaffs the other; no angry word is spoken. Finally, after a fearful waste of time a bargain is struck to their mutual satisfaction.

Hindus are passionately fond of their sons. They do not care so much for daughters, because of the great expense of marriage ceremonies. The domestic happiness is not of a refined and highly elevated order, but is genuine so far as it goes. Wives and daughters are of much lower rank in Hindu houses than husbands and sons. In houses of the better classes, special quarters, termed *zenanas*, are provided for them. There they pass a monotonous existence, chewing betel-nut, gossiping, and attending to the younger children. The sons continue in the *zenanas* so long as they are of tender age, but gradually they associate with their fathers. The female members of a large house never eat their food with the male members. They are socially distinct and separate. The husband eats his food alone, or with his elder sons.

As for the families of Hindus of lower rank, whose wives and daughters work in the fields, and are not secluded in their homes, but are seen in public like the other sex, it is the custom of the females to

\* The Hindu considers that losing one's temper is a much more heinous sin than lying, stealing, or immorality.



cook the food, and when ready it is brought to the male members and set before them. The father and his elder sons then eat of it, and when they are finished and satisfied, the remains are eaten by the mother and the rest of the family.

The husband is regarded as the natural and legitimate ruler in a household. No one in the house ever repeats the name of its head. To do so would be esteemed great disrespect. A wife never mentions her husband's name, and when obliged to speak of him, she does so in a paraphrastic manner, as "the father of the eldest son." The husband, if he loves his wife and wishes to show her respect, will return the compliment, and speak of her as "the mother of his eldest son." The children will avoid the mention of their father's name as a filial duty. No man dependent on a rajah should ever mention his name, nor should a disciple repeat the name of his spiritual teacher. These distinctions are regarded as sacred, and the man who knowingly violates them is held in abhorrence. The people of India pay slavish attention to the various ranks and titles established among them. It is common to address the Brahmans by the highest titles. Europeans in India are generally addressed in the same manner, and "Your Honor," and other laudatory epithets of a similar character are applied to them.

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### THE HOPE FOR THE WORLD.\*

BY HERR WAAS.

Are we to hope for a gradual Christianizing of all mankind, a winning of *all* men for Christ? It is of great importance that we should have a clear idea as to what we should expect to be the *consummation* of the missionary work. As to this point Christ leaves no room for doubt. Two currents, flowing in opposite directions, traverse space and time. The one takes men up, the other hurries the remainder along with it. Some come from the east and from the west to the King of mankind; the others *withdraw* from Him and end in the outermost darkness. It is possible for one to waver long between the two currents, yet for every man there is a point beyond which the bent and purpose of his life changes not. The earth bears a double harvest: wheat and tares. Both ripen. Both gain strength and reveal their inner nature more and more. God does not say that all men will become ripe wheat, but that the judgment will reveal the nature of the tares, and they will be burned, while the wheat is garnered.

We are not to overlook the fact that men, not by destiny, but of their own choice, are divided into such as belong to His sheep, and such as have not the nature of His sheep—"Ye believe not, because ye are not of My sheep." There are children of the truth, who hear His voice, and such as are not of the truth.

This, then, is an irrevocable distinction. *This* cleft grows deeper the longer it lasts. The twofold nature, which has developed, comes ever more clearly to view. It is not a question of two ways which diverge for awhile, and then meet again; but the remoteness grows ever wider to infinitude. It follows from this, that evil is not a negative *lack*, but

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\*Translated for the MISSIONARY REVIEW from the *Evangelische Missions-Magazin*, by Rev. C. C. STARBUCK.

something positive. It is the evil seed which Satan, the prince of this world, has sown. Evil changes our nature. It may become one with us until the union has become indissoluble. If this is so, and if, moreover, it is true that Christ is the rock upon whom mankind divides, then in the course of the Christian ages the might of evil gathers itself up against the might of good, and the shocks of conflict become more violent the nearer we draw to the end, to the ripened harvest. So Christ has prophesied. He does not speak of the sun of the last day as rising over a *united* mankind, but of deep divisions. Nation shall rise against nation, and kingdom against kingdom; the elect shall be in danger and temptation, and only he who shall endure to the end shall be saved. The day of judgment shall find existing a thoroughly developed, deep division. To this all Christendom should make up their mind. False hopes are dangerous.

It is not by chance that the circles of missionary interest occupy themselves with eschatological questions. Missions have a broad view, both as to time and space. Indeed, the eye of no Christian should be so negligent as to look merely inwards, and not also backwards and forwards. Missions hope. They hope for guidance from above, for success, for fruit, for Divine protection, for the dawn of the perfected kingdom of Christ. To hope is a privilege granted to obedient faith and to obedient love. He can hope and will hope, who believes on the Son of God, who, with infinite confidence, expects from Him the deliverance of the deliverable part of mankind, and the setting up of a kingdom, in which He alone is King. He can hope who obeys the intimations of Jesus, and suffers Him to point out to him place and time. He can exercise hope, who possesses love. "Love hopeth all things." Her eyes behold a dawning future, where others only espy a hopeless waste. She sees in men the image of God and the workings of the Holy Ghost, and hopes where others despair. She, like Faith, is mistress of an heroic courage. And hoping Faith, like hopeful Love, sees, in successive epochs, and in an ever fuller sense, the word of Jesus fulfilled: "There shall be one flock, one Shepherd."

## ANTI-SEMITISM AND ZIONISM.\*

BY JOSEPH RABINOWITZ, KISCHINEFF, RUSSIA.

The striking political and social events which have occurred during the last two years have awfully changed the mind and spirit of the Jews. The thick and dark clouds of the Talmud which till now covered the multitudes of Israel, preventing them from knowing and understanding their own position among the European nations; and also the real psychical character of those nations among whom they live and move, are beginning quickly to dissipate and vanish away by the influence of increasing scientific knowledge and new discoveries. Just at the end of the nineteenth century, when the Jews reckoned it to be a time of their deliverance from all their misfortunes of the past ages, thinking that they are already at agreement with the human world, and having no fear whatever of being disturbed because of the curses written in the book of the law; just then, suddenly, came upon them those plagues which are

\*Condensé from Yearly Report.

not written in the book of the law (Deut. xxviii : 61), namely : Anti-Semitism and Zionism.

Anti-Semitism is an external pain which is destroying the body, and Zionism is an internal malady, crushing down the spiritual health ; but both these things operate mightily for the opening and breaking the clods of the Jewish national field, in order that some of the Jews might be able to receive seed, the Word of God.

Because of Anti-Semitism the Jews became very sensitive to every evil expression in the daily press against the least individual of their nation, and constantly try to take counsel how to answer those who reproach them. It is almost impossible even to describe the overwhelming grief which the affair of Dreyfus has caused them. In every small place in Russia where Jews are residing, old and young, men and women, rave about Dreyfus day and night. Thousands of pamphlets and booklets in Hebrew and Jargon under various striking titles, about the official intrigue in France, about her officers of the headquarters' staff of the army, about Captain Dreyfus, Commandant Esterhazy, Colonels Picquart, and Henry, are circulated among the Jewish mass. Some editors of Jewish papers fancy that in Alfred Dreyfus the Anti-Semites have succeeded in condemning the whole Jewish nation to live on the Devil's Isle forever.

The Jews can take the sad things of Russia, Rumania, and Austria, as they are, but the things of the humanitarian France, which till now they esteemed as the one country in Europe where the old story of Christ and the sin committed by the Jews against Him are forgotten ; and therefore there is no more Frenchman nor Jew, but true republicans—are unbearable to them. It is a fact, that some Jewish congregations have sainted Dreyfus, and it would not be strange if that some patriotic Jews come to the idea, that the prophet in Isaiah liii. speaks of Dreyfus.

#### THE MEANING AND INFLUENCE OF ZIONISM.

Zionism, about the meaning of which there are disputes and debates between its adherents in their Jewish papers, is only whirling the Jewish brains, making them stupid. Those men who know the Jews only from the newspapers, and the speeches of their publishers and delegates of the Basle Congress, can congratulate the movement of Zionism and rejoice over it ; but those who know the Jews of the present time, and the origin, growth, and the influence of Zionism upon the Jewish mass, they can only rank this movement among those calamities which have happened to the Jews during their wanderings in this world without Jehovah.

Zionism is a combination of modern Jewish ungodly literature with old Talmudical hypothesis, mingled with some portions of mammon interest. Every sensible man can already observe the influence of it. Discord and derangement are prevailing in every place where two or three Zionists begin to lift up their voice, seeing the orthodox Jews, together with their rabbis, are against the devices and plans of Dr. Herzl. The whole uproar of Zionism is carried on by the young people only, boys and girls who never mind or care about all that is holy and dear to the heart of their nation. The authors of the flaming articles in the Jewish papers about the unmeasurable growth of Zionism are chiefly young people who care not about responsibility for the truth.

In these days one can remark great disappointments and loss of

courage in the Zionistic world. The reasons are, first, because of the strict forbidding of the sultan to let Jews enter Palestine, where there ought to be the state which Dr. Herzl is planning; and, second, because of the journey of the German emperor, William II., to Jerusalem—especially the fact, that the German evangelical emperor, when ascending the Hill of Zion, made a breach there for Roman Catholicism—this pricks the heart of the Zionists badly.

As the Jews were pleased and rejoicing over the first Zionist Congress at Basle, which opened for them a new hope for a Jewish state in Palestine, so in the same measure the Jews are now crushed down with grief by the unexpected events which have followed immediately after the second Zionist Congress. What a strange sight before our eyes: representatives of the Jewish nation sitting at Basle, caring for its rest and peace in Jerusalem, from one side; and the representative of the German nation standing at Jerusalem, caring for the interests of the German Catholics there, from the other side! But both these mentioned representatives are ignoring the thoughts of Jehovah about Jerusalem, expressed by His prophets.

## RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—African Customs and Superstitions, by Mr. Verner, *The Missionary* (January); Wonderful Hausa Land, Rev. James Johnston, *Sunday-school Times* (January 14); The Future of Morocco, H. M. Gray, *National Review* (January).

AMERICA—Indians on the Reservation, G. B. Grinnell, *Atlantic Monthly* (February); Through the Prisons with Mrs. Ballington Booth, *Ladies' Home Journal* (February); The Character of the Cubans, Crittendon Marriott, *Review of Reviews* (February). The Situation in Central America, John R. Chandler, *The Independent* (February 9).

CHINA AND JAPAN—Opium Smoking in China, Dr. Du Bose (*The Missionary*); The Japan of 1898, J. H. de Forest, *The Independent* (January 19); Mixed Residence in Japan, *The Japan Evangelist* (December, 1898); Islam in China, Rev. Edward Sell, *Church Missionary Intelligence* (February); The Awakening of China, Judson Smith, *North American Review* (February).

EUROPE—French Protestantism, Othon Guerlac, *The Independent* (January 26); The Floating Church on the Seine, *World-wide Magazine* (January); The Gospel in Italy, James Gibson, D.D., *Mission World* (January).

INDIA, BURMA, AND SIAM—Among the Women of India, Hon. Gertrude Kinnaird, *The Mission World* (January); Medical Work in South India, Rev. H. Hudson, *Wesleyan Mission Notices* (January); Mohammedanism and the Plague in Calcutta, *Sunday Magazine* (January); Missions in Assam, *Baptist Missionary Magazine* (February); Siamese Life on the Menam, C. D. Braine, *Gentleman's Magazine* (January); What I Saw in Asia, J. H. Barrows, *The Inter-Collegian* (February).

ISLANDS OF THE SEA—Maori Witchcraft, Elsdon Best, *American Antiquarian* (January); Present Religious Condition of the Hawaiian Islands, Rev. J. Leadingham, *Missionary Herald* (February); The Philippine Problem, Dean Worcester and others, *The Outlook* (January 14); Religious Orders in the Philippines, *Catholic World* (February); Germany and the Caroline Islands, *The Independent* (January 26); Samoa, Henry C. Ide, *The Independent* (February 2); The Powers and Samoa, J. G. Leigh, *Forum* (January); Aguinaldo, *The Review of Reviews* (February); Among the Dyaks (of Borneo), J. T. Van Gestel, *Cosmopolitan*, (February); Medical Missions Among Cannibals, *The Double Cross* (January).

MORMONISM AND ROMANISM—Why Women Enter Polygamy, *The Kinsman* (January); The Mormon Propaganda, S. E. Wishard, D.D., *Homiletic Review* (February); Priest Power in Romanism, Rev. W. B. Lee, *Review of Missions* (January); The Life of Father Chiniquy, *The Converted Catholic* (February).

GENERAL—Exploiting the Mission Field, William Ashmore, D.D., *Baptist Missionary Review* (December); Relation of Missionaries to the Powers that Be, Rev. Thos. McCloy, *Chinese Recorder* (December 1898); One Cause of Empty Treasuries, Rev. E. H. Ashman, *The Congregationalist*; Burning Facts, Grace Williams, *Review of Missions* (January); Gladstone and His Missionary Heroes, George Smith, *Sunday Magazine* (January); Foreign Missions, Henry Drummond, *Expositor* (January).



### III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

#### The Seventh Session Officers' Conference.

The administrative officers of the several missionary societies of the United States and Canada, held their seventh annual conference in New York, Jan. 10-12. There was the usual range of topics, most of which came over from a previous session or sessions, in the form of reports of committees appointed to investigate special subjects. Two papers were read on the general subject of Missionary Candidates; the methods of securing them, and the special training needed by them. Rev. S. N. Callender, and M. G. Kyle, D.D., presented the papers respectively on these themes. A paper that awakened exceptional interest was that of Robert E. Speer on "The Science of Missions." Mr. Speer affirmed a striking similarity in missionary problems the world over, and that in view of the absence of any body of accepted principles governing the working out of these problems, there is need for a science of missions and a possibility of one, which should be placed at the command of mission workers in every part of the world. Dr. Leonard, of the Methodist board, had misgivings about theories wrought out in offices at home, on the ground that no science of missions wrought out in America could be made effective on the foreign field.

The report of the committee on "Giving for Special Objects," stated that they had sent letters to ninety-five boards, propounding seventeen questions, and had received replies from forty-five organizations. These replies showed that about twenty-five per cent. of the work of the various boards is supported by donations made for specific ob-

jects, and the proportion is increasing. Twenty-three of the boards agree that the advantages of giving for specific objects are more than counterbalanced by the disadvantages. The statement that gifts for special objects do not interfere with the regular contributions, this committee believes to be illusory.

There were three other important reports: one on "Comity and Unoccupied Fields," presented by Rev. Alexander Sutherland, D.D., of the Methodist Board of Canada, from which we make copious extracts, and one on "Self-Support," presented by Dr. W. R. Lambuth, of the Southern Methodist Episcopal Church. The third paper, on the "Interrelations between Governments and Missions," by Dr. A. B. Leonard, of the Methodist Episcopal Board, showed that the general attitude of governments toward missions-workers and their enterprises is most friendly. In some places there is open cooperation; in very few, hostility.

We present, separately, the action of this conference on the Ecumenical Conference of 1900.

#### The Ecumenical Missionary Conference of 1900.

We have already called attention to the preparations, continued now through three years, for the holding of a world's conference on missions in New York city during the last eleven days of April, 1900. From the circular of the committee having the prospective conference in hand, we quote as follows:

"Every foreign missionary society connected with the various divisions of Protestant Christendom the wide world over, has been invited to send delegates to New

York, and the invitation has been accepted with rare unanimity. From England and Scotland and Ireland and Wales, these delegates will come in force; from France and Switzerland, from Belgium and Holland, from Norway and Sweden and Denmark, from all parts of Germany, representatives will be present to speak for the Protestant churches of those mighty and distant realms; men are summoned to this convocation from Africa, from India, from Australia, to represent the rising Protestant faith in those lands. And missionaries will be there from Turkey and Persia, from India and Ceylon, from Burma and Siam, from every part of China, and from Japan, from every shore of Africa, from the far islands of the sea, and from every post which this sacred army holds and whence it presses its ceaseless inroads upon heathenism and every false faith. Such a representative gathering will be notable among all the remarkable assemblies of these later days. Fifteen hundred delegates were present at Exeter Hall in 1888; it will be strange if three thousand are not in New York in 1900. It will be a wonderful spectacle as a practical embodiment of Christian union. For the first time the world of Protestant Christianity, in its central and most characteristic forms, will see itself, and will be seen as one united body, engaged in one great work, drawn together by its common faith and service, contemplating the things which make it one, and living and victorious in the earth. The differences will not be forgotten or erased, but the unity will tower above them and comprehend them, and will stand out as the supreme and characteristic fact. This spirit of worldwide evangelism will be recognized as achieving what councils, and conventions, and alliances have

sought in vain, and in its central life and characteristic work Protestant Christendom will be seen as one force, many voiced, many handed, but directed to a single end. In a deeper sense than ever before the Christian world will there find voice and utterance, will feel its unity, and will exhibit it to the world.

"This gathering is a conference not a council. It aims to gather facts, state principles, consider methods, and bring to view the full array of Protestant aggressive activity."

From a "tentative" program of the proceedings issued by the committee, some more definite idea may be got of the comprehensiveness of the scheme of discussion. It begins with "essential elements of foreign missions," treated under five subdivisions, reason for, authority, place in history, etc. Then comes a review of missions, first of the century, then of the past twelve years, the interval since the London Conference of 1888. At another session the first theme is to be resumed under three heads, the universality and exclusiveness of Christianity, ethnic religions, the missionary idea in the Church. Five sessions are devoted to a survey of mission fields, two or three countries to each. Results of one hundred years of mission work, four subheads; missionary agencies covers missionary boards, their relation to churches of their denomination, to missions and missionaries, etc.; missionary candidates, their preparation, salary, furlough, term of service, etc.; missions, their organization, government, etc.; outside services, transportation, cooperation of civilians, government grants-in-aid, etc. Then follow the Bible and Christian literature in missions, relations of foreign missions to home churches, reflex influence on them,



etc. The section on missionary methods has five divisions and a dozen subdivisions. These include the question of rightful relations to governments, home, and those of the fields; relation to indigenous faiths of people; evangelistic work and when to be consigned to native agents; administration of missions and self-support; native agencies, methods of securing and training preachers, and devolving on them responsibility. Also of native teachers; schools, number and kind; limits of higher education, how many colleges, schools, self-supporting, etc.

Division of the foreign field missionary comity includes consideration of possible readjustment of fields, the overworked and underworked fields; violation of principle of comity, and the remedy; relation of foreign missions to politics and diplomacy, and the peace of the world; woman's work, history, extent, relation to other boards, moneys raised, missionaries supported, etc.; the condition of women in unevangelized lands. Under literary work is treated the acquisition of vernaculars of their field by missionaries, translation work, text-books, magazines, and papers on mission fields; the special providential demands of English-speaking and other Protestant peoples. Then follows the wider relation of missions to philology, geographical extension, commerce and colonization, science and philosophy. One whole day is to be given to the topics connected with young people and their relation to foreign missions. This includes the world's student missionary movement, the development of a missionary pastorate, organizations in churches, etc. Four divisions are made of the relation of missions to particular evils: caste, slavery, polygamy, intemperance. Other religions are to be considered, specially Bud-

dhism, Confucianism, Mohammedanism, and Roman and Greek Catholic churches. Support of missions in home churches, the present crisis in missions, and the outlook for the coming century conclude this elaborate schedule.

### Comity and Unoccupied Fields.

The report presented at the seventh annual meeting of the missionary officers, on the subject of comity, was prepared by the chairman of the committee, Rev. Alexander Sutherland, D.D. We can not make room for the entire text, but the following extracts will be of value and interest. The committee ventures to give expression to some principles which ought to control the interaction of missionaries and missionary bodies. They say :

1. CHURCH UNION. *The aim of the mission movement should be, it appears to us, the establishment of a common Christian church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches.* We have no sympathy with the cheap denunciation of denominations as confusing the natives of mission lands. The non-Christian religions are seamed with schisms. And denominational lines are not constricting in the foreign missions. But we do not believe that our Lord's prayer for the unity of His people contemplated a real unity. "We should degrade it," says Dr. Warneck, "to a mere pious expression if we were to consider it as merely something spiritual, and not intended also to be outwardly recognizable in our practical relations with one another." That is the attitude of the native Christians. "I have no hesitation

in saying," says Mr. McGregor of Amoy, "that union among the native Christians in heathen lands is far more practicable than union among the missions and the boards representing them at home. If, in any case, such union does not take place, it is not due to the native Christians." And the veteran, Dr. Williamson of China, wrote not long before his death, "The Chinese say plainly, 'It is you foreigners that keep us apart.' Only lately one of the leading native pastors said to a friend of mine, 'We have thought the matter over. We are prepared for union. It is you foreign missionaries who keep us separate. You are to blame.' . . . Had they (the Chinese Christians) the power, they would unite." If some are not prepared to go so far as to regard such union as desirable, they will doubtless at least agree that different branches of the same church should unite on the mission field.

2. TERRITORIAL DIVISION. If all missionaries were working for the establishment of one common church, the only consideration in behalf of territorial divisions of the field or the suggestion of separate local departments of responsibility would be the consideration of economical distribution of force. As it is, we must add to this consideration the other, namely, the avoidance, by the occupation of separate fields of work, of all occasions of disagreement and rivalry. That the principle involved here is a sound principle of mission comity, that *different missions should work without crossing lines*, has been regarded for a generation or more as axiomatic. The principle that divisions of territory are practicable and desirable, we believe to be a sound principle, needing more and not less conscientious application. Antagonism to it appears to grow largely out of the desire to

maintain separate bodies of Christians in connection with different denominational agencies. We agree with Dr. Griffith John, in his article on "Unity" in the October *Chinese Recorder*: "*Missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy, and it would conduce to harmony and good feeling.*"

3. COMITY IN DISCIPLINE AND ADMINISTRATION. *Every mission should respect the acts of discipline and the principles of administration of other missions. Converts or native workers leaving one mission or the churches connected with it and seeking admission or employment elsewhere, should not be received without conference between the two parties.* "Men who have committed gross sins," said one missionary at Bombay, "have gone to other missions when they have been subjected to discipline, and have at once been put into positions of responsibility, to the great injury of the work of God." "There is a perennial source of heartburning (among missions)," said another missionary, "in the reception of each other's agents or adherents, and especially of those under discipline."

4. THE SPIRIT OF COMITY IN THE USE OF MISSION MONEY. *There should be agreement between missions whose work is contiguous as to the scale of wages of native workers.* Dr. Warneck has even contended that, "as there is a danger that native helpers may exchange one community for another purely from selfish motives, they shall receive no appointment, or, at any rate, no higher salary than they had in their previous position." The danger to which Dr. Warneck refers is a real danger. Your committee is aware of a few

missionaries who take the view that, if they have money with which to offer higher wages for the best men, they are entitled to draw them into their service even tho they come from other missions not having the funds or not believing that such use of money is honorable or wise. Bishop Thoburn's words are surely not too strong here: "Every missionary shall be a Christian gentleman. A Christian gentleman will not, . . . however indirectly, entice another's helpers by offering them increast pay. If he does this under the pretense of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman, and much less than a Christian."

The necessity of comity in the use of mission funds is especially evident when we consider the question of the self-support of the native church. It is impossible for a mission to make progress in this direction if another mission working in the same field, or near by, continues the policy of subsidy and support from the mission treasury. The Council of the Church of Christ in Japan in 1897 felt this so strongly that in taking advanced ground on the subject of self-support in the Church of Christ, it addrest a request to this conference that other missionary bodies at work in Japan would refrain from making the course of the missions represented in the council more difficult by holding to a more generous scale of dealing than these missions were endeavoring to introduce. Cooperation and uniformity among missions in scale of wages, and especially in united movement toward self-support in the native church, will act powerfully also to advance church unity among the native Christians.

5. EDUCATION, PUBLISHING, AND HOSPITALS. The resolution provi-

ding for the appointment of this committee referred to higher education as a department of the mission work in which, especially, greatly increast cooperation is hoped for. We would add to this two other departments in which large cooperation is eminently practicable and desirable—the work of translating, preparing, and publishing literature and the medical work. *In our judgment, one hospital (or one for men and one for women) should suffice, as a rule, for one mission station. It will develop all the evangelistic opportunities which many missions can utilize, and an economical use of mission funds would suggest the wisdom of establishing a second hospital, if one can be established, in some other city, where it would reach a virgin field and meet a more real need. Through cooperative division of labor the waste of time in duplicative literary work should be avoided; and the work of publication is of such a character that where one mission press exists, and can do the work required by other missions, other presses should not be established. In the same way, in institutions for higher education, already established by one mission, young men should be placed and trained by other missions without the great expense and absorption of time demanded by the establishment of other institutions of the same grade. In all these cases, a mission using the educational or publishing agencies of another mission, should meet the proper financial obligation so incurred.*

6. QUESTIONS OF COMITY ARE INVOLVED IN THE INTERMARRIAGE OF MISSIONARIES OF DIFFERENT SOCIETIES. There has been no general rule to assist societies having to deal with such cases. Would not some such principle as this be equitable?—that a missionary



*leaving the society which sent her to the field, within one year of her arrival, shall return, or have returned on her account, the amount expended by her society for her outfit and traveling expenses; that for each year beyond the first year, 25 per cent. shall be deducted from these expenses in fixing an equitable return, and that after four years she shall be regarded as having discharged all such obligations by the service rendered.* The adoption of some rule on this subject by this conference would help many societies, and, whether lenient or strict, bear equally upon us all.

If the principles herewith submitted by your committee meet with the approval of the conference, it is our opinion that much would be gained if the conference would now, or at some future meeting, give expression to them. If any of them are too advanced to gain as yet general assent, it would be of assistance to have these marked off from those which we are now prepared to approve. Such agreement here will be of great assistance to the missionaries, and will show them how far, in their efforts at cooperation, they may expect the sympathy and support of the home agencies.

Any set of rules on this subject of mission comity would doubtless fail to accomplish all the desired results immediately, for the want of a body to enforce them and, some contend, of sufficient approving sentiment to render them self-enforcing; but, as Bishop Thoburn has remarked, "Such a code, if agreed upon with practical unanimity by all the societies interested, would no doubt be of value as a guide to young missionaries, and it would also greatly influence public opinion, which, in the long run, will be found the chief factor in settling points in controversy."

This is true. Such statements of principle will influence public opinion. But it is true, on the other hand, that the great body of the supporters of the missionary enterprise at home, and perhaps the great body of missionaries abroad, already furnish a public opinion with which these principles are in accord, and which only wonders that their formal and general adoption has been so long delayed.

#### Giving to Special Objects.

The committee give extensive quotations from the replies to their queries, and then say:

"It is clear from this survey that the growth of special object giving is viewed with some anxiety, but that, with few exceptions, little is being done to improve the situation. One secretary voices the painfully general feeling when he says: 'I am afraid I have no settled convictions on the subject that it would be of any benefit to express. The whole matter has been with us at least so much the result of circumstances, and not of definitely formed purpose, that I confess myself very much at sea. I am hoping that, from the various replies you receive, you may be able to formulate some conclusions that will be of service to us all.'

"If we believe that the tendency toward indiscriminate special object giving is fraught with embarrassment and peril, why not say so? As the case stands now, the special object givers are not altogether to blame, and there is some danger that we may not be sufficiently sympathetic toward them. One secretary writes: 'They have no education; their ministers give them nothing; they feel they are doing nothing; the churches to which they belong do practically nothing, and they say: "Now, give me something to work for. I shall

support a native helper. I can understand what that means.”

“And if we do not educate them, whoshall? The pastors? Yes, but the pastors look to us. The boards are presumably composed of men who are authorities in their particular sphere, and if they do not tell the people what ought to be done, they can not blame them for going wrong. It is distinctly within their province to persistently and firmly, yet kindly and persuasively, rather than peremptorily, seek to show the people a more excellent way. Why not frankly explain to them the practical difficulties which develop in connection with this form of missionary support? Let us boldly emphasize the truth that the supreme motive for giving should not be interest in a particular person or institution, but loving obedience to the command of our Lord and Master, Jesus Christ, who has directed His followers to preach the Gospel to every creature; and the further fact that of the money given for this purpose the boards are the duly appointed administrators. They have been constituted by the churches themselves for this express purpose. In reliance upon the gifts of the people, and with no other human resource, most of the boards, at the beginning of each fiscal year, make large appropriations for the salaries and work of the missionaries, and absolutely guarantee their full and prompt payment. This policy is only just to distant and isolated missionaries, but it would be impossible for the boards to maintain it if they could not control the gifts of the churches, which are their sole source of supply. They have a wide outlook over the whole field. They are in constant correspondence with the missionaries in every part of it. They know elements in the situation, which, from the na-

ture of the case, are not known to the churches. Not, therefore, because they are any wiser in themselves, but simply because of their special relation to the work, and their experience in conducting it, they are in a position to judge better than others where money can be used to the best advantage.

“The donor does not usually suspect the difficulties in his selection of a special object. He naturally chooses the most attractive phases of the work, while others less attractive, but equally important, are ignored. Still less does it occur to him that it has an unfortunate influence on native helpers to know that they are specially supported in America. Probably he has not been reminded that centuries of poverty and oppression predispose them to an undue reliance upon the missionary, and that experience has shown that extraordinary care must be exercised in the distribution among them of foreign money, lest they be pauperized in spirit and led to a dependence upon America, demoralizing to themselves, and incompatible with that spirit of self-reliance which we are earnestly endeavoring to inculcate.

“Let us tell him, too, that special object giving frequently produces embarrassment in the adjustment of appropriations to the needs of the work. Missions must be given large discretion in matters of detail, and sometimes the boards do not know what changes have been made on the field until the mission reports are received at the close of the year. Besides, the requirements of a specified object during any given year may not always equal what appeared to be necessary at the beginning of the year, more having been contributed on the field than was expected.

“Still further, readjustments in appropriations are frequently necessary because of retrenchment,



the boards being unable to furnish sufficient funds with which to carry on every department of the work as estimated by the missions. It is seldom practicable for a mission to adjust a cut on the basis of special contributions from home. It can but develop envy and irritation by reducing one native helper's salary and leaving another untouched, maintain one department of work, like the educational, at full strength, and almost annihilate another like the evangelistic. Manifestly, the distribution of funds must be equitable, each form of work bearing its proper share of retrenchment, and the guiding principle must be the interest of the cause. This being the case, it is quite possible that the exigencies of the work may at any time require an increase or decrease, or even the total discontinuance of the expenditure for any specific object. Should an increase become necessary, the boards must supply it; but should circumstances demand a decrease or discontinuance, it is expected that the giver of the special offering will allow a board the privilege of using the surplus for some allied form of approved missionary work during the fiscal year.

"It would be quite impossible for a board to make each one of these changes the subject of correspondence with the givers, notifying them of the changes and asking their consent, for the simple reasons that the objects thus supported are several thousand in number, that they are scattered all over the world, that the distances are so great that from two to six months are required for the mere interchange of letters, that we can not ourselves know what changes the missions have found it expedient to make, until they have been made, and the money largely expended, and that the givers also are numerous and widely distributed.

"These considerations are intensified when the object chosen is outside the regular appropriations. These appropriations are for the objects which the missionaries themselves in their annual meetings have decided to be of first importance. Therefore, to demand that money shall be applied to some other purpose is virtually to insist upon giving to the less rather than to the more important work.

"The statement that 'such gifts will not interfere with the regular contributions' has generally been found illusory. It is the experience of the boards that in the outcome they do interfere, and that they weaken the giver's sense of responsibility for the maintenance of the general treasury by concentrating and narrowing his sympathies to a particular point. More seriously, the principle denies to the boards and to the missions the benefit of natural increase in contributions. The amount which was being given to the regular fund, and which 'will be given anyway,' may have been, and, indeed, usually is entirely inadequate to the just needs of the work and to the proportionate ability of the donor. Our chief safeguard against inevitable and frequent losses by death, failure, and other causes, and at the same time our main hope for such an enlargement of missionary operations as will enable us to respond to the calls of Providence and the urgent necessity of millions still unevangelized lies in the large and steady increase of gifts to the general treasury unembarrassed by conditions. This essential purpose is seriously endangered if the diminished gifts of the past are to be regarded as the basis for the future, and the extension of the work made possible only in isolated cases which have happened to attract the attention of particular donors.

"Nor is it wise or practicable to

allow the extension of the work to be controlled by such considerations. We must enlarge at those points which, in the judgment of the missions and the boards, are most important. It will not do to have one form of work thrown out of proportion to other equally important forms, or to have one field receive an undue development when a more promising one is crippled for want of funds. The effort to evangelize the world must not degenerate into a sporadic and spasmodic individualism. Nor can we spend \$50,000 this year on a mission which has had to have several public speakers home on furlough to get it, and \$30,000 next year, because the furlough missionaries from that mission were sick or ineffective on the platform. The boards exist partly to prevent such inequalities and fluctuations, by making a fair and orderly distribution of contributed funds. The scale on which money can be expended in a given field can not be wholly determined by the amount offered for it, or the varying degree of success which a missionary may have in presenting it to home audiences, or the newspaper articles which may happen to interest a reader; but it must be decided by the relative needs of that field, the funds which are available for the whole enterprise, and the policy which has been adopted by the boards. Otherwise, demoralizing elements of uncertainty and inequality are introduced.

"It should, moreover, be remembered that however sincere and far-reaching the intentions of the donor may be, the boards have the real responsibility for the maintenance of the work, and must, after his death, or in the event of his inability or disinclination to continue his gift, eventually assume the financial burden of its support. It is, therefore, only just

that the approval of the board should be deemed a prerequisite to the inauguration of work, especially when that work involves the employment of native helpers or the acquisition of property. Cases have frequently occurred in which boards have been thus compelled to resume responsibilities which they would not have approved, and which have caused considerable anxiety and financial loss.

"It ought to be clearly understood that the disposition of givers to send money directly to the field, with the request that it be not counted as a part of the regular appropriations, but be used for some independent work, is based on radically wrong views of the object for which the boards exist, of the responsibility for the support of the missionaries which they have incurred on the authority and by the direction of the churches, of the paramount importance of the regular work as compared with outside objects, of the economy of the board's administration, of the risks which are inseparably incident to enterprises depending on the wisdom or life of individuals, of the relation of church members to the boards which are their own authoritative agencies for the disbursement of missionary funds.

"In the effort to educate the churches to these principles, we confidently count upon the cooperation of the missionaries. They, of course, perceive that reciprocal obligations are implied in the pledges which the boards make to them in the regular appropriations, that the first effort to which all others should be subordinated is the securing of the funds required for the meeting of those promises, and that the boards can not reasonably be expected to supply special gifts to outside objects, but that, save in exceptional circumstances,

their right should be recognized to use them toward the obligations which they have assumed in the regular appropriations.

"We can not but believe that the missionaries will cordially acknowledge the reasonableness of this position, that they will not hold the boards responsible for the expenses of the work on the field, and then insist that any funds which they can secure should be applied as a matter of course to extra objects, but that they will appreciate the impossibility of the boards continuing the policy of guaranteeing the appropriations, unless they can control the necessary funds, which consists of all monies which in the course of the year becomes available from all sources. The missionary is a member of a mission, and organically connected with a board, and questions affecting missionary policy and the establishment of missionary work and the expenditure of missionary money should be submitted for approval to the mission and the board, both of which are involved by his acts. The receiving of gifts directly from the givers in America, and the use of them in accordance with his individual judgment, tends to subvert the principles on which the board rests, seriously interferes with the income and work of the board in this country, is apt to lead to divided counsels on the field, and in more than one instance, has resulted, tho from the best of motives, in financial complications and responsibilities which the boards have been forced to assume in order to protect missionary property or influence among those who do not discriminate between the authorized and unauthorized acts of a missionary.

"We are aware that the amount given by the friends of a particular missionary may be small, and that

the temptation is strong for one to interest his friends in the plans for which the board can not furnish the needed funds. But each one of the thousands of missionaries has such friends, and a large part of the dependence of the boards is on the family and church circles represented by these missionaries, which in the aggregate form a most important part of our constituency."

#### The Woman's Boards.

The representatives of the Woman's Foreign Missionary Boards of the United States and Canada held their annual meeting in the Broadway Tabernacle, New York, Jan. 11, 12. They discuss a number of topics of general interest, but our space precludes any presentation of the papers and debates. They took special action relative to the consideration of Woman's Work at the Ecumenical Conference in 1900.

From the appeal issued by them, we make the following extract :

"Among the subjects treated and of special prominence will be that of Woman's Work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines, for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last thirty-five years this has been the most characteristic feature of missionary work. At a missionary conference held in Liverpool in 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at the London conference, 1888, two whole sessions were given to consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

"Every phase of woman's work will be represented in this coming conference by those who have had experience, and representatives from all Woman's boards the world over are expected to be present."



## IV.—EDITORIAL DEPARTMENT.

## The C. M. S. Centenary.

The Church Missionary Society is making great preparations for its centenary, which occurs this year. Centenary choirs are to be formed, and centenary hymns prepared. Centenary collecting cards for 100 coins (from farthings to shillings) are to be issued in attractive form, and cardboard boxes for 100 coins. The special commemoration will be in April, but the year will be more or less taken up with the exercises of this grand double jubilee; and Eugene Stock's splendid history of the society will be a permanent historical commemoration of this hundred years of missionary service.

For the Church Missionary Society we confess we have a peculiar appreciation. The fuller particulars of its origin and working appear elsewhere in these pages, but we can not forbear to express a deep and devout hope that the year may be all that the most enthusiastic of its supporters desire, in the impulse given to permanent and expanded work for our Lord.

From the beginning it has been a society marked by friendly intercourse with other Protestant missionary organizations, and has maintained the standard of a pure Gospel, and been characterized by a spirit of prayer and consecration and faith, not by any means conspicuous even among the organized forms of mission work.

The local bodies connected with the Church Missionary Society, and which both diffuse knowledge of its work and gather funds to support it, number nearly 4,000. As long ago as 1890, nearly 6,000 parishes were linked with its world-wide work, and between 7,000 and 8,000 sermons were annually preached, and 3,000 meetings held yearly in its behalf.

*The Gleaner*, contrasting its first jubilee with the forthcoming second jubilee, calls attention to the improved outlook. It says:

The present political outlook contains elements of gravity, but it is brightness itself compared with the gloom of 1848, that year of unrest at home and revolution abroad. The attitude of the Church, and the world, toward missionary work has changed. Then the world laughed at missions as a fantastic exhibition of superfluous and absurd charity; now it sees the movement is to be treated with respect at least, and occasionally even with sympathy. Then the Church still treated foreign missions as the fad of the few; now we are within a measurable distance of their being considered an essential part of every Christian's duty, while the idea of the evangelization of the world in this generation is beginning to be seriously entertained.

But if such contrast exists between 1899 and fifty years ago, what shall be said of the contrast with 1799? *The Church Missionary Intelligencer* says:

What would Thomas Scott and John Venn have felt if, on that Friday in 1799, when they agreed "that a deputation be sent to the Archbishop of Canterbury as metropolitan, the Bishop of London as diocesan, and the Bishop of Durham as chairman of the Missions Committee of the S. P. C. K., with a copy of the rules of the society, and a respectful letter" (to which deputation and letter the archbishop's reply was given a *year afterward*, to the effect that he "would look on the proceedings with candor, and it would give him pleasure to find them such as he could approve"), if a copy of this number of *The Intelligencer* could have been put into their hands! Would they not have read with profound emotion, and with devout thankfulness, of services to be held in St. Paul's and Southwark cathedrals, and in Westminster Abbey, and of the two archbishops of the Church of England, taking a prominent part in commemorating the hundredth anniversary of the movement which they were engaged in initiating!

The centenary meeting *par excellence*—the morning meeting in Exeter Hall on Wednesday, April 12, is largely reserved for clerical and lay delegates from all parts of the country. The work done by other agencies, and sister churches, will receive hearty recognition on Thursday. Evangelical Nonconformists of Britain, America, and continental Europe, will have a thoroughly Christian fellowship in this celebration. Two meetings are to be held in Albert Hall, which has a capacity for 10,000 auditors.

And the children will not be forgotten, for inspiring meetings are in course of preparation for them. We hope that the present deficit of £4,000, which must be raised to prevent closing the year with debt, may be swept away; and, indeed, we have no doubt it will be, for the society has a noble, strong, and most devout body of supporters, many of the best men and women in Britain being among its constituency.

#### Missionary Revenue Stamps.

In the *Christian and Missionary Alliance*, which is one of our most attractive missionary papers, Rev. John Robertson writes of the "new way of raising missionary revenue"—namely, a missionary revenue stamp, the Lord's war tax! Mr. Bannister, of India, gave the suggestion crystallization, and now a beautifully engraved missionary revenue stamp is prepared, which it is suggested that those who love the cause shall, "for Jesus' sake," affix to every letter written, and every parcel sent out. These may be obtained for 2 cents each from the Alliance at the headquarters in New York city, 692 8th avenue.

Through the present internal revenue systems, the people of the United States and Great Britain are compelled to contribute to the foreign political missions of these governments. Christian disciples ought not to need any method of this sort to incite devotion to the cause of Christian missions, but the stamp may prove at least a reminder to others that the Lord too is carrying on His war, and has His claims on us. And what if every letter written by a disciple should contribute two cents to the Master's cause! What if Christ's cause were brought into competition with the *little things* of life! How immense the aggregate of income to missions!

#### God's Power in Missions.

Nothing is more needed in this day, when there is so strong a tendency to substitute natural law and force for spiritual and supernatural power and interposition, than a carefully collated and comprehensively complete presentation of undoubted instances of *God's working*, especially in the mission field. Missionary history abounds in indubitable examples of divine and supernatural forces, as seen in market conversions and transformations of character, conspicuous and remarkable answers to prayer, evident interpositions of God at critical and pivotal points in mission work, preservation of life amid singular exposures, sudden judgments upon the foes of His kingdom, providential openings of long closed doors, or in new and unexpected opportunities of service, the raising up and equipment of men and women singularly fitted for the emergency, etc., etc. Could such facts be arranged, and arrayed before a skeptical world and a half-believing Church, so that, instead of isolated and scattered testimonies, there might be a marshaling of the facts in a solid body of testimony like a compact phalanx of soldiery, the influence would be immense. The history of J. Hudson Taylor and the China Inland Mission, Dr. Jacob Chamberlain's vivid narratives as found "In the Tiger Jungle," Mrs. Armstrong's story of her deliverance in Burma, George Müller's sixty-five years in the orphan work in Bristol, the story of the Telugu Mission, especially in 1877, the origin of Jewish missions in Buda Pesth, as told in Adolph Saphir's biography, the destruction of the Armada, the new openings in free Italy, the sudden judgment on the Turkish sultan and the Siamese king at the crisis of missions in these two countries, the marvelous conversions of such



enemies of Christ as Kho-thah-Byu in Burma, Africamer in Africa, Ranavalona II. in Madagascar, Kapiolani in Hawaii, Maskepetum among the North American Indians, Sheshadrai in India, Ncesima in Japan, Ling Ching Ting in China, etc.—such examples of God's power as these are to the candid mind sufficient to put every doubt of God's present working at rest.

The editors of this REVIEW desire these pages to be ablaze with this witness to God, and they invite from all authentic sources contributions of such material, so that the otherwise scattered evidence may be gathered into a symmetrical and crystalline body of proof, for the good of man and the glory of God. For any such articles, carefully exact in testimony to facts, and from trustworthy sources, we will compensate the authors, returning material that we can not use, and gathering such as is available into more permanent and usable form in a volume, after it appears in these pages. And we hereby invite our readers to send us, in brief or more extended account, such chapters from their own experience or observation as may help to magnify God as a present Power in missions.

#### The Student Missionary Campaign.

The young people do not intend that the Church shall plead a lack of missionary candidates as an excuse for laxness in missionary contributions. A special appeal is made to the Presbyterian Church, but the same will not be out of place if taken to heart by all who bear the name of "Christian." The appeal reads in part as follows:

The Student Volunteer Movement has been used of God to so present the claims of the foreign field that many students are ready to go while the Church is providing means to send but few. The ability of the churches to send, joined with the desire of the students to go, has naturally induced a Student Mis-

sionary campaign, the object of which is explained in the following quotations from the report adopted by the Presbyterian Board of Foreign Missions in December, 1898:

"Your committee has hearty sympathy with the desire of Student Volunteers, who may possess the necessary qualifications to spend their summer vacations in increasing the foreign missionary interest and gifts of the churches. The greatest problem now confronting us is not so much the conversion of the heathen, but the arousing of the Church at home to an adequate sense of its duty to give the Gospel to the world.

"We recognize the difficulties which are involved, but we believe that they can be wisely safeguarded. We accordingly recommend:

"1. That an effort be made to organize such summer work by Student Volunteers, and that to this end Mr. Geo. L. Gelwicks,\* of McCormick Seminary, be appointed business manager. He shall ascertain the number of students who desire to undertake such summer work, secure testimonials as to their qualifications, and place them in communication with the advisory committee, and with the proper synodical committee of direction.

"The advisory committee, under which the business manager shall work, shall consist of the secretaries of the board. This committee shall exercise a general supervision over the movement, and its approval shall be necessary to the adoption of plans and the incurring of expense.

"Respectfully submitted,

"JOHN B. SHAW, Chairman.

"ARTHUR J. BROWN, Secretary in Charge."

Not only those technically Volunteers, but all students deeply interested in the evangelization of the world, are invited to join the campaign. This is the Master's work, and we leave Him to make the call. Who is willing to say, "Here am I, send me?"

#### George Müller and Giving.

March 10 is the first anniversary of the death of George Müller. Sometime prior to that date it is expected that the authorized life of this patriarch of prayer will come from the press.† It has been prepared by the editor of this REVIEW, with the assistance of Mr. Müller's son-in-law, and condenses, in some four hundred pages, the marvelous experiences recounted in the thousands of pages of Mr. Müller's journal.

A most interesting feature of George Müller's narrative is found in the beautiful spirit of many givers and the secret history of many gifts. In some cases the facts were not known even by Mr. Müller himself until long afterward, and

\* Address: 1060 N. Halsted St., Chicago.

† Baker & Taylor Co., New York.

when known, he forbore to disclose them while the parties lived.

Among the first donors to the orphanage work was a poor needle woman who brought him £100. She earned by her work an average of *3s and 6d a week*, and was weak in body. At her father's death a small legacy of £480 came to her from her grandmother. He had died a drunkard, and leaving debts unpaid. Her brothers and sisters offered the creditors five shillings to the pound, which they accepted, but her conscience would not accede to this arrangement; and tho they had no legal claim, she secretly paid the full amount of what her father owed, and when her unconverted brother and sisters gave each £50 to their mother, she felt that as a *child of God* she should give twice as much. After all this reduction of her little share in the legacy she sent Mr. Müller £100 out of the remainder.

Mr. Müller's settled principle was *never to grasp at a gift*, and before accepting this money he had a long conversation with this woman, to prevent her from giving either from a wrong motive, or without counting the cost. He found her motives of the purest sort, and her calm purpose had been formed most deliberately. "The Lord Jesus," she said, "has given his last drop of blood for me, and should I not give him this hundred pounds?" It became plain that God was choosing and using a poor, sickly seamstress as an instrument for laying the foundation of this great work. This humble giver was *habitually* giving, but so far as might be, secretly, so that while she lived not half a dozen people knew of either her legacy or her donation. Subsequently case after case was traced in which she had unostentatiously given food, clothes, and other comforts to the poor. When her little supply was almost exhausted, she still continued to give, and so largely that Mr. Müller was reluctant to accept what she offered, but she was so manifestly constrained by the love of Christ that he could only receive her gift and admire her faith.

Five things were particularly noticeable: she did all these beautiful deeds in secret and without any show; she kept, therefore, humble and was never puffed up with

pride; her personal habits of dress and life remained the same after her legacy as before; and she continued to the end to work with her needle. And last of all, tho her earnings were in shillings and pence, her givings were in sovereigns, five-pound notes, and in one case a hundred pounds at a time.

Tho her money was gone years before life closed, the faithful Lord never permitted her to want, and in the midst of much bodily suffering, her mouth was full of song.

### Errata.

A correspondent calls attention to the fact that the quotation in the REVIEW for September 1898 (page 643) from Darwin's "Descent of Man" is, in his book, immediately followed by these words:

The aid which we feel impelled to give to the helpless is mainly an accidental result of the instinct of sympathy, which was originally acquired as part of the social instincts, but subsequently rendered, in the manner previously indicated, more tender and more widely diffused. Nor could all check our sympathy, even at the urging of hard reason, without deterioration in the noblest part of our nature.

There was, of course, no intention of injustice to Mr. Darwin. The paragraph was quoted from Herbert W. Morris' "Present Conflict of Science and Religion" (page 267), Mr. Darwin's book not being at hand at the time.

But, aside from the correctness of the quotation, there is no question that the present drift of evolutionary science is in the direction indicated, and the logic of our position has not been affected.

The "printer's devil" played some tricks with our February number in transferring a portion of the title of Mr. Beach's excellent book on China from the book itself to the author (see index to map). The price of the book was given as \$1.00. It should have been 50 cents (cloth) and 35 cents (paper). It is *worth* a dollar. Also, on page 160, the sex of the well-known traveler is changed by a typographical error which transformed Budgett into "Bridgett."

## V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

ON THE THRESHOLD OF THREE CLOSED LANDS.

By Rev. J. A. Graham. Illustrated. 174 pp. Edinburgh: R. & R. Clark. London: A. C. Black.

This brief volume is a very succinct pictorial and interesting presentation of the work of missionaries of the Scotch Church in India, more especially at Kalimpong, which is adjacent to the "Three Closed Lands," Nepal, Bhutan, and Tibet. About 300 miles north of Calcutta, in a straight line, lies Darjeeling, and to the east of this district is Kalimpong, both being in that part of Bengal that thrusts itself like a wedge between Nepal on the west and Bhutaw on the east, the top of the wedge touching the southern border of Tibet.

The threefold Eastern Himalayan Mission was begun in 1870, and the first baptism was in 1874. In 1880, there were 130 native Christians; five years later, 599; ten years later, 1,192, and in 1897, 2,396. This is a very surprising growth in less than a quarter of a century after the first convert was gathered. Jan. 1, 1897, of the entire force of missionaries and their helpers in the Guild Mission at Kalimpong, 64 out of 71 were native, and the native Christian community numbered 1,386, with 792 scholars in the schools.

The Memorial Church at Kalimpong is a good specimen and index of the growth of the Christian community. The first house of prayer was a little bamboo and thatch shanty. In 1890, the foundation stone of the present church was laid, and the building is now the architectural feature and pride of the whole district. It was opened for worship, in 1892. Sixteen years previous, in 1876, there was not *one* native Christian in Kalimpong. On this occasion at least 700 disciples

were present, and 134 were baptized, each native catechist leading forward his own contingent to receive the sacred rite, and gray-headed converts were among the number.

The interior of the spacious edifice is itself a lesson in missions. The walls are covered with Gospel messages and promises painted on zinc. Between the windows of both side walls John iii: 16 is to be read in ten different languages, reminding one of Zech. viii: 23. There in Chinese, Santali, Hindustani, Hindi, Lepcha, Nepali, Bengali, Uraon, Tibetan, and English, one may read how "God so loved the world," etc., stretching along the whole seventy feet of the top wall. On one side is the invitation of Matt. xi: 28-30, and on the other the injunction of Matt. xxviii: 18-20.

Should one enter the church at noon on the Lord's day, he might hear a tune from "Moody and Sankey" collection, then an extempore prayer from the missionary or some native convert, then a lesson of Scripture read by a student, the Creed and Lord's prayer repeated by all present, with a simple exposition of the Word read. The whole service informal, unconventional, bright, and free. The collection is never forgotten.

But the church is not the only feature of the mission. Medical work here does its grand service under Dr. Purves and Dr. Ponder. There is a beautiful hospital named for Prof. Charteris.

There is also a training school, and every other feature of a church that has reached those three grand attainments of a complete body of disciples, self-government, self-support, and self-propagation.

Those who question the efficiency of modern missions should read this book, and especially heed what



is said of Bhim Dal, the first Darjeeling convert, Pastor Dyongshi, and others, fruits of this Himalayan harvest-field.—A. T. P.

THROUGH ASIA. By Sven Hedin. With nearly 300 illustrations from sketches and photographs by the author. Two volumes. 8vo, 649-1,255 pp. \$10.00. Harper & Brothers, New York.

For missionary work, next in importance to a knowledge of the truth as revealed by Christ comes a knowledge of the countries and peoples who know not the truth. Central Asia has been practically *terra incognita* to Europeans and Americans, since few travelers have visited the country and little reliable information has been given concerning it. Since the time of Marco Polo, about six hundred years ago, no European has made such a long journey through such untraveled regions, and few have been so well able to make and record valuable observations.

In these two handsome volumes Dr. Sven Hedin narrates thrilling experiences in crossing the bleak plateaus of Persia, southern Siberia, northern Tibet, and Mongolia, 1893-1897, and gives us much fresh and valuable information of all kinds. Altho the bulk of his technical scientific observations are reserved for a subsequent volume, Dr. Hedin's present account of his travels of 14,600 miles will not be found lacking in novelty or value, since over 2,000 miles were through regions which no European had ever before visited.

One of Hedin's most valuable discoveries was that of a long-buried city in the Taklamakan desert. "As a rule," he says, "the survivals of ancient towns in that region consist of walls and towers of sun-dried, or, at least burnt clay. In Taklamakan, however, all the houses were built of wood (poplar); not a single trace of a stone or clay house was discernible. Most of the dwellings were built in the shape of

a small square or oblong within a larger one, and divided into several small rooms. The only portions that survive are posts, six to ten feet high, and pointed at the top, worn away by wind and sand-crack, and hard, but as brittle as glass, breaking readily when struck. The whole of the site, which occupies an extensive area, from two to two and a half miles in diameter, was buried under high sand dunes. Excavating in dry sand is desperate work; as fast as you dig out the sand it runs in again and fills up the holes. Each sand dune must be completely removed before it will entirely give up the secrets that lie hidden beneath it, and that is a task beyond human power."

Dr. Hedin, who is a Swede, visited the Swedish missionaries of the Christian and Missionary Alliance in Ningshia, north China, and gives the following testimonial to their work:

Missionary enterprise is carried on in Ning-shiah with energy and success. There was a community of thirty Christian Chinese, and Bible readings were held both morning and afternoon. The evangelical Scriptures written in Chinese characters were scattered broadcast, in the shape of fly leaves, through the streets, and these had tempted many Chinese to the mission house, in most cases, no doubt, simply to gratify their curiosity. It was grand to watch Mr Pilqvist preaching of an evening in his own house in the purest Chinese. The congregation were ranged on narrow benches in front of the table at which the missionary sat; and preach he did, with such energy that the very walls shook at the thunder of his voice, and the banging of his fist on the table. The Chinese sat like statues, hardly daring to breathe—no fear of them dropping off to sleep and not hearing what was said.

In addition to sowing the seed of the Christian faith, the missionaries tramp many a mile on errands of pure benevolence.

Dr. Hedin also speaks in the highest terms of the work of the China Inland Missionaries in Sining-fu. Dr. Hedin is one of the many travelers in out-of-the-way places who has had reason to be thankful for the advance guard of faithful Christian missionaries, but he is one of the few who seek to help rather than hinder their noble work,

THE LAND OF THE PIGMIES. By Captain Guy Barrows. With an Introduction by Henry M. Stanley, M.P. Illustrated with photographs and sketches by the author. 8vo, 300 pp. \$3.00. Thomas Y. Crowell, New York and Boston.

The MISSIONARY REVIEW for August, 1897, contained an interesting and careful article on these little people of Central Africa, about whom so little has been known. This book by Captain Barrows supplies a long-felt want by giving a fairly full description of the dwarfs of the Kongo Free State, who were discovered by Emin Pasha, and more fully described by Mr. Stanley.

The author is qualified for his work by three years' residence in "The Land of the Pigmies," and in simple narrative form tells us of the life, character, and home land of the little dwarfs.

The pigmies, who have been looked upon as semi-fabulous creatures, are an interesting people, as strange in their ways as in their appearance. They vary in height from four and a half to five feet, and are lighter in color than the negroes. They are not cannibals, but are honest and peaceable when let alone. The men wear only a strip of cloth round the loins, and the women simply a bunch of leaves. They have no religion—not even fetish rites—no family ties, no joy in sports, and no fixt homes; their one great occupation is hunting, and they handle the bow and the spear with remarkable adeptness. Their lack of civilization is so great that Capt. Barrows thinks them the nearest approach extant to the anthropoid ape.

The Presbyterian Board (north) has begun work for the pigmies nearer the coast, but as a whole they are still untouched by the Gospel.

Captain Barrows' book includes much else besides a description of the pigmies. Its illustrations are unique and numerous, tho on the whole not as clear as might be desired.

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## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D. TRANSLATIONS BY  
REV. C. C. STARBUCK.

## THE KINGDOM.

—*And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.* I spent a red-letter day in wandering about the early haunts of William Carey, in the neighborhood of Northampton, England. I waited reverently in the poor places in which, while he cobbled shoes, he prayed out and thought out the majestic enterprise of modern missions.

William Carey had become convinced that he ought to make an attempt at the evangelization of the heathen. Jordans of all sorts of difficulties—poverties, sneers, apathies of the Church, oppositions of the great and rich East India Company—rolled wide, deep, ragingly, before him. But in God's name he smote the Jordan with his mantle; he took what he had, his purpose, enthusiasm, learning, the pitiable money he could gather, and dared attempt. And lo! the Jordan was divided for him,—surprising way was made for missions. The work of William Carey is one of the world's wonders. Dare for God. Go forth, as Elijah did, and smite opposing Jordans in God's name. —*Rev. Wayland Hoyt.*

—The prevalence of the plague in India and in China, and the ineffectual efforts of British authorities in India especially, to prevent its spread, is a striking comment on the attitude of the average heathen mind toward disease. Neither in India nor in China are the people able to understand that cleanliness has anything to do with health, or that sanitary arrangements will prevent the spread and diminish

the fatality of the plague. To them disease is an affliction from the gods, and they simply hasten to offer ineffectual sacrifices to their idols which can not help. In India all the efforts of the British officials to stamp out the plague are restricted and rendered ineffective by the fanaticism of the people. Riots have occurred, and an extensive rebellion was even threatened. The fatalism of the Chinese accepts the plague as one of the common and inevitable incidents of life, and they do not seek to oppose its spread or improve the condition of their towns and cities.—*The Missionary.*

—The Lord Jesus thanked the Heavenly Father because He had chosen to hide the deep things of His providence, and of His grace, from the wise and prudent, and had revealed them unto babes. We are not to infer that intellectual development is of itself a barrier to spiritual enlightenment, but the apprehension of most profound religious truth is not dependent upon mental culture. Social progress movements much more frequently originate with the inferior classes than with the cultured. Kidd points this out in his "Social Evolution:" "It has to be confessed that in England, during the nineteenth century, the educated classes in almost all the great political changes that have been effected, have taken the side of the party afterward admitted to have been wrong. They have invariably opposed at the time the measures they have subsequently come to defend and justify. . . . The motive force behind the long list of progressive measures . . . has

come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their altruistic feelings." What excellent moral judgment and spiritual discernment are often possessed by Christians of humble intellectual attainments, but of deep piety! The secret of the Lord is with them that fear Him. He sheweth such His covenant. A trustful and teachable spirit is indispensable to the right understanding and profitable reception of Divine truth.—*Indian Witness*.

—We notice in the first article of a leading missionary magazine of Europe, and in a leading religious paper of this country, the singularly absurd statement that the Friends have "almost no organization!" The various yearly meetings, it is true, are virtually independent, but within each yearly meeting there is scarcely any denomination more carefully organized, from the Indulgent meeting and the Preparatory meeting to the ecclesiastical unit, the monthly meeting; and from that again by regular gradation of appeal to the quarterly meeting and the yearly meeting. In each monthly meeting, moreover, divided according to sex, all the members have a voice, yet all are guided by definitely designated ministers, elders, and overseers. All the Friends, moreover, within the bounds of a quarterly meeting have a right to attend and take part, yet provision is made for elected delegates. So of the yearly meeting. The system is a happy commingling of Congregationalism and Presbyterianism. Even the *Unitas Fratrum* is hardly more carefully organized. We have heard Quakerism defined by a Quaker as "a despotism of the aged." However, under the power-

ful evangelizing movements of the present, we judge this reproach no longer deserved.—C. C. S.

#### WOMAN'S WORK.

—Dr. Mary Eddy, of Syria, was called upon by "a young farmer, very tall and strong, but fearfully cross-eyed. 'Will you fix my eyes?' he said. 'How far away is your village?' He replied, 'Two hours.' 'Well,' I said, 'go home and wash your face and head-covering and I will do your eyes.' He had chronic granular affection of the lids, and had heard that I remove granulations with an instrument, while I supposed he desired to have his eyes straightened. He came the next day, and, when the operation was completed, I gave him the mirror to view the improvement. He gazed at himself open-mouthed. He had never heard that eyes could be straightened, and you never saw astonishment and rejoicing struggle for utterance as in that poor fellow's case. He went home, and sent me all the lame, the halt, and the blind from his place."

—Not long since an unknown woman, stopping for a short time at a hotel next door to the residence of Bishop Thoburn in Bombay, asked for an interview, and presented him with £200, with which to bring out a nurse-deaconess to aid Mrs. Thoburn in her medical work.

—The Presbyterian women of the United States (Northern Church) are organized for mission work into 7 boards and societies, with a total membership of 122,848; receipts last year, \$312,378, with 368 missionaries sustained by their offerings, and 63 more by the Christian Endeavor societies working through them.

—Says the *Mission Field* (S. P. G.): "At this time the Women's Mission Association has a special

object to set before us, for which it appeals to the sympathy and liberality of women; for they have undertaken to raise the sum of £2,000 for a Zenana Hospital at Cawnpur. The government has granted a site for the hospital, and plans have been prepared under the direction of the Rev. G. H. Westcott, head of the mission, and Dr. Armstrong, and are approved by Mrs. Scharlieb, M.D., who has had long experience in Oriental hospitals. The first sum of £300 has been granted out of the Marriott bequest, and a beginning has been made."

#### UNITED STATES.

—Among the various curios collected by the American Bible Society are a number of things taken in barter for Bibles sold in various countries. There is a wooden spoon from Bitlis, in Turkey, a piece of embroidery from Armenia, a crucifix and some rosaries from Mexico. Rev. S. M. Zwemer once received in exchange for a Bible from an Arab a small bronze figure of an Arabian horse which came from a tomb in Yemen, and is supposed to have been worshipped as an idol before the days of Mohammed. This finds a place on the society's shelves alongside of a Mexican machete. Sometimes the society receives only the proceeds of sales of chickens, eggs, cocoanut oil, and other supplies; but it has always been the policy to take whatever steps were necessary to secure the distribution of the Bible, care being taken rather that the people should give what was of value to them than to the society.

—The Christian and Missionary Alliance, in its first annual report, announces receipts for missions amounting to \$147,320, and 260 missionaries laboring in the following fields: North China, 64; Central China, 37; South China, 20; India,

61; Tibet, 8; Japan, 4; Palestine, 7; Arabia, 2; Kongo, 35; Sudan, 21; South America, 28; West Indies, 2. Fifty missionaries were sent out the past year, whose support was specially provided for apart from the general funds; 2 stations were opened in Northeastern Tibet, and a mission in Korea is proposed. One of the most remarkable instances of missionary activity is the case of the church in Tientsin, China, connected with the Alliance Mission. It supports an evangelist in each of the 18 provinces, and has written to New York asking that a laborer in each of the fields occupied by the Alliance be assigned to it for support.

—The idea of individuals and churches assuming the support of missionaries is rapidly growing in favor. The *Missionary Herald* gives these facts concerning the American Board: "Since the late annual meeting at Grand Rapids a number of missionaries have been placed in intimate relations with churches or Sunday-schools, resulting in an entirely extra gift to the board, or a greatly enlarged offering. 'The Brotherhood' of the Harvard Church in Brookline, Mass., has raised about \$1,100, which is to be above all usual gifts to the board, and has taken the support of a missionary in China. A church in Bangor, Me., has assumed the support of a single missionary in Japan, and another church in the same city is planning to do the same thing. A young man and wife recently appointed were sought for by 3 churches, but were assigned to a church in Fall River. One of the missionaries in Turkey is cared for by a church in Andover, while his wife is supported by a church in Lynn. A Sunday-school in Springfield, Mass., has taken the support of a young physician recently sent to Eastern



Turkey. One of the latest accessions to Central Turkey is a young man who pledges his own support for a time. A missionary now about reaching his working in Micronesia is to be supported by a church in Providence, R. I. Several missionaries are offered to Endeavor societies to be supported by shares. Apart from the missionaries maintained by the woman's boards, something like 50 missionaries are supported in whole or in part by churches, societies, or individuals."

—Mr. L. D. Wishard, who has been so successful in the forward movement among Presbyterian churches, has just accepted an appointment as special representative of the forward movement among Congregational churches.

—Among the valuable features of the work of the American Seamen's Friend Society is the sending out upon vessels of loan libraries, to be kept for one trip or longer, and then exchanged for another. During the last three months of last year 22 new libraries were shipped and 47 were reshipped. The total number of libraries from the beginning thus put to use is upward of 10,500.

—"The men of Yale are just completing one of the most important pieces of work ever undertaken by the voluntary religious organization of the university. The final touches are now being put on the new building of the Yale City Mission. This mission has for ten years exerted a growing influence upon the lives of college men. The part which it has played in reconciling the student and town factions, in a locality years ago famous for the campaigns of the college bully, as well as the rare opportunity which it offers for college men to come in contact with the so-

called laboring classes, has not before been brought to the attention of friends of Yale. Its steady development makes a story full of interest, comprising as it does a hitherto unpublished chapter of Yale effort." These sentences are taken from a recent number of the *Yale Weekly*, which has a cut and description of the building alluded to, whose cost approximates \$10,000.

—At the third annual conference for the improvement of the colored people, graduates of Fisk University, Berea College, Lincoln University, Spellman Seminary, Howard University, the Meharry Medical College, and other institutions, added their efforts to those of the graduates of Atlanta, and helped to conduct the investigations to ascertain what efforts negroes are themselves making to better their social conditions by means of organization. The aim of these conferences is "to make a tentative inquiry into the organized life of American negroes."

It was found that most of the organizations centered in the churches. The church is the center of the social life of the colored people. Next after the churches in importance as centers for social improvement are secret societies. Practical insurance and benevolence are the chief aim of these societies. Other organizations seek the improvement of the populace. Such are the societies for mutual benefit, which are usually connected with the churches. These are only suggestions as to the ways in which these people are already helping themselves.

**Alaska.**—Charges having been made by Bishop Nicolas, of the Greek Church, as to alleged oppression of the churches of the Greek faith in Alaska, and against Dr. Sheldon Jackson for alleged connection with both civil and relig-

ious abuses in Alaska, Dr. Jackson says in reply :

The bishop was, perhaps, sincere in so far as the prelate's knowledge went regarding the appointment of officials for the territory. The fact is, I have nothing whatever to do in regard to appointments for the country. The officials are appointed by the president, and he does not consult me. The greatest enemies to public schools in Alaska are the priests of the Greek Church. They have even imprisoned young boys to keep them out of the schools. They do not want their children to learn English for fear they may leave the Greek congregation. However, the cause of the Greek priests in Alaska is dying. They are not citizens, but are sustained by the Russian government, and have been required to renew their oaths of allegiance every time there has been a change of Russian authority, for the Russian government pays annually the sum of \$60,000. Their work is not progressing, and my opinion is that twenty-five years hence will see the end of the Greek Church in Alaska.

—The Rev. Henry M. King, D.D., of Providence, R. I., has been elected to succeed the late Dr. Duncan as secretary of the Baptist Missionary Union. The choice is regarded by the denomination as singularly felicitous.

—The Board of Managers of the Foreign and Domestic Missionary Society of the Protestant Episcopal Church have elected as a successor to the late Rev. Dr. W. S. Langford (general secretary), the Rev. Dr. John S. Lindsay, rector of St. Paul's Church, Boston. Dr. Lindsay has informed the board that he will take time to consider, and let the committee know his decision at a later date. The board created a new office, that of corresponding secretary. John W. Wood, present secretary of St. Andrew's Brotherhood, was chosen.

—*Erratum.* In the statistical table on pages 72-3, of our January number, the German Evangelical Synod was incorrectly stated to

have a mission in Africa. It should have been Central India.

—With the January number the veteran *Missionary Herald* has renewed its youth by introducing various market improvements which add to its attractiveness and value. These, with the price reduced to 75 cents (50 cents to clubs of 10), ought to add greatly to its circulation.

—The new *Assembly Herald*, of the Presbyterian Church, also makes its appearance in new dress and enlarged form. It combines the *Church At Home and Abroad*, and the old *Assembly Herald*. The price is 50 cents a year.

#### EUROPE.

**Great Britain.**—Says the Bishop of Exeter: "Forty years ago, on April 21st, 1858, Sir John Lawrence wrote to Col. Herbert Edwardes, 'Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned.' . . . Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures of Christian duty on the part of the government. And farther, he believes that such measures will arouse no danger; will conciliate instead of provoking; and will subserve the ultimate diffusion of the truth among the people. Yes, we know what he meant by '*the truth*,' the truth of the Gospel, to which our beloved queen, in her proclamation of October 17th that same year, bore witness: 'Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of reli-



gion, we disclaim alike the right and the desire to impose our convictions on any of our subjects.' Yea, verily, the truth of the Gospel needs not to be imposed by compulsion, but proclaimed by Christian love and proved by a Christlike life. Howbeit four decades of years have now passed by, and has England risen to the courage of Lord Lawrence and Sir Herbert Edwards? Has the long banishment of Christian instruction from government schools (not forced instruction, but free, for those who would welcome it) proved successful? Have infidels or agnostics emerged from these schools better men and more loyal subjects than our pupils trained in missionary schools?"

—The Presbyterian Church of Wales (Welsh Calvinistic Methodist) has an income of about \$50,000, has been in the foreign field since 1840, works mainly in Northeast Bengal, in the Khasia Hills among the Khasis, Garos, Jaintians, Nagas, and other wild hill tribes, and gives these figures toward showing results:

	1861	1871	1881	1891	1897
Churches.....	6	16	36	86	130
Preaching stations...	10	17	66	193	313
Church members....	158	514	2060	6928	11520
Communicants .....	62	106	452	2179	3231
Candidates.....	45	216	713	1889	3345
Children in the ch'rch	51	192	895	2860	4944
Preachers .....	8	12	11	33	46
Deacons.....	—	10	11	86	115
S. S. teachers .....	—	63	170	433	604
Sunday scholars.....	—	749	2748	7537	10502
Day schools.....	13	55	103	—	250
Day scholars.....	290	1250	2666	4729	5619
Hearers.....	500	900	3326	9939	15316

—According to its last annual report, the London Missionary Society has 192 male and 69 European female missionaries laboring in India, China, South and Central Africa, Madagascar, Polynesia, and New Guinea. More than half the male, and nearly all the female, labor in the two great empires first named. The native helpers form an average of 20 to each European.

The converts number nearly 250,000, of whom 55,500 are communicants. The remarkable success for many years in Madagascar has been almost wreckt by the French. In 1895 the native preachers were 6965, the church members 62,749, and the adherents or professing Christians 288,834; and now the former are 1,783, and the latter relatively 18,335 and 6,127.

**The Continent.**—The progress of Protestantism in France is shown by many cheering signs. One most recent and significant is the fact that so many of the priests of the Roman Catholic Church have been converted to Protestantism that it has become necessary to open for them a home in Courbevoie, near Paris. By their training they are unfitted for the active duties of practical life, and need a place to which they can retire after their conversion, in order that they may become familiar with the truths of the simple Gospel, and may have time to adjust themselves to the new circumstances into which their conversion has plunged them. It is hoped that many of these converted priests will go to the Protestant seminaries and become preachers of the Gospel.

—M. Coillard, the veteran French missionary, after having been in Europe for more than two years, sailed from Southampton for the Zambesi on 10th December. He took farewell of his friends in Paris at a meeting in the Church of the Oratoire, when about 2,000 persons were present. On that occasion M. Theodore Monod said that they would use toward him the words engraven on the tomb of Charles Kingsley: "We have loved, we love, we will love," and spoke of the great service he had rendered in increasing the missionary spirit. M. Coillard has succeeded in two special enterprises he undertook.

He wisht to raise for his mission £6,000, and at the farewell meeting he said that he had raised £5,700, and expected to get more. This money has come from France, Holland, Belgium, Italy, Switzerland, and Great Britain. He also wisht a reenforcement of 15 missionaries, and these he has got. There have gone, or are about to go, 7 ordained ministers, of whom 1 is also a doctor of medicine, 2 lay missionaries, 4 artisans, and 2 female teachers. As regards nationality, 5 are French, 8 are Swiss, 1 is Italian, and 1 is from Alsace.—*Chronicle*.

—Holland has 5 universities, of which 4 are government institutions and 1 free. There is, also, a technological college of high rank. These six institutions have nearly 4,000 students, and over 200 professors. The universities of Leyden, Utrecht, Groningen, and Amsterdam have long been rankt among the most renowned universities of the world. The Dutch students imprint me as among the strongest that I have found in all my travels. Their strength lies in their thoroughness, in their cosmopolitan outlook (due, largely, to the history of their country in discovery and colonization, and to the fact that they master the French, German, and English language), in their great independence, in their intense patriotism, in their patient tenacity, and in their honesty of character. The influence of the university men in the Netherlands is very great, as is seen from the fact that all lawyers, jurists, physicians, higher teachers, and ministers must be university graduates.

While the moral and religious life of the Dutch universities is, doubtless, better than it was twenty or thirty years ago, it is far from being satisfactory. The forces of impurity, intemperance, general worldliness, materialism, and irre-

ligion are dangerously strong in all the government universities and institutions. Unchristian science and philosophy is everywhere a real peril. The most alarming thing is that so many of the professors of Holland are agnostics or skeptics. Is it strange, therefore, that among students I found widespread indifference to religious matters, and a feeling among not a few of them that religion is an antiquated thing?

On the other side, I am glad to bear testimony that the professors who are evangelical are men of fine spirit and of great influence. They are the real salt of the university life. Moreover, I found that within the past two or three years the student movement had extended its helpful influence to Holland, chiefly through the strong bands of Dutch students who attended the Liverpool Conference in 1896, and the Federation Conference last year. It is true that for years there had been missionary and other religious societies in the Dutch universities, but as a rule they were not evangelical, and lackt the practical methods, the aggressiveness, and the spiritual power which characterizes branches of the modern student movement. So, I was delighted to find the beginnings of a promising new movement.

To my surprise I found the missionary life of the universities very feeble. Investigation revealed the fact that less than ten of the missionaries under the six leading Dutch missionary societies are university men. Moreover, I did not find as many as ten students in Holland who are volunteers. In view of the large Dutch colonial possessions this seemed most unfortunate. I understand that a forward missionary policy has since been adopted.—JOHN R. MOTT, *Medical Missions*.

—*The Mission World* reports that Bishop Cabrera, of the Spanish Protestant Church, has received letters stating that since war broke out the membership of the Anglican church in Spain has had a wonderful increase, several priests and a large number of private citizens having left the Roman Catholic for the Protestant Church. One distinguished member of the Spanish aristocracy has requested the Protestant community to send to his town a Protestant minister to conduct services, and has placed a building at their disposal.

—Says the New York *Sun*: "In the columns of a Roman Catholic paper appears a note of warning to the Roman Catholic Church in English-speaking countries concerning the progress which Protestantism, and especially American Methodism, is making in Rome. The Rome correspondent of the newspapers in question thus describes the present situation and the outlook for the future:

"The second decade of the twentieth century will see a Protestant population of Romans. The American Methodists maintain no fewer than 20 houses, besides other establishments. In one home are more than 70 children, in another upward of 40. The other establishments are boarding and day schools, a missionary college, evening classes, gymnasium, and baths, a boarding-house for young people who are studying for teaching, etc. Proselytism is, I believe, largely carried on in each of the three last named establishments, as also in the first named, while the missionary college is destined to raise up a generation of Italian Protestant pastors."

—Secretary A. B. Leonard says that it costs as much to support 1 missionary in Italy as it does to support 43 native preachers in China.

—The "Boys' Industrial Home and Orphanage," which seeks to care for "nobody's boys" of Ven-

ice, is in sore need of funds to carry on the work. The home was founded by Mrs. M. M. Hammond, and seeks to lead the boys to Christ and to teach them useful trades and professions. Already much blessing has attended the work. Write to Miss Augusta Kool, Fondamenta di Cannarregio 923, Venice, Italy, for particulars.

—The contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hardly upon former Romanists. A memorial has been sent to the emperor, testifying to the loyalty of the members of the Free Churches, and calling his attention to the restrictions put upon their liberty. Our missionary writes, "God has helped, and will help."—*Missionary Herald*.

—It is a bitter irony that Jews in Russia have to pay the hand that smites them. Our readers may know that the Jews there have to pay a tax for permission to keep kosher (ritual) butcher shops. The police of Kiev have applied to the government for permission to allow them to appropriate a certain amount from the Karab Ka (Jewish meat tax) to make up the surplus expenses incurred from the increased number of detectives they have to employ for the purpose of searching after Jews who dare to take the liberty to travel and deal in merchandise, or stay over night in the holy city of Kiev, or in the villages around Kiev, which is outside of "the pale of settlement."—*Jewish Gazette*.

—The headquarters of the corporation of the American College for



Girls in Constantinople are in the Congregational House, Boston. The annual meeting was recently held there, and showed that the attendance at the college, which was much reduced by the massacres, is again increasing and its work is flourishing. It has now 137 students, of 11 nationalities, including Turkish, Russian, Greek, Bulgarian, Hungarian, and others representing the wonderful composite life in the midst of which the college is placed. The faculty are greatly encouraged by the receipt of a legacy of \$10,000 bequeathed by Mr. Charles T. Wilder.

### ASIA.

**Islam.**—The Syrian Protestant College at Beirut enjoyed a visit from the emperor and empress of Germany while they were in Syria. The emperor bestowed on Dr. Post, the senior of the medical faculty, the decoration of the order of the Red Eagle, and their majesties seem to have won the hearts of the American teachers by their cordiality and their interest in the college, especially in the medical work.

—The visit of the emperor of Germany has awakened a good deal of discussion in Europe as to the probable future of Palestine. The London *Spectator* indulges in some speculation in regard to the destiny of that very interesting country—a country which presents great difficulties for the simple reason that Jerusalem is sacred, as the *Spectator* says, “to so many creeds and warring faiths.” It is the holy place of all the Christian churches—Protestant, Romanist, and Greek; it is sacred to the Jews, and it is sacred to the Mohammedans. The Turk is now in possession; but it seems highly improbable that he will be able to keep possession. When he goes, who will take his place? Up to this time Russia, France, and England have alone

been interested in Syria; now Germany has entered the field.—*Outlook*.

—The ecclesiastico-political campaign of Russia in Persia is progressing. The Russian priests arrived in Urumia last September, the party consisting of a monastic priest, a monastic deacon, and one married priest with his wife. Immediately gathering about them those who were inclined to join the Greek Church, they took signatures rapidly. Each Nestorian was obliged to abjure the errors of his religion and accept the creed of the Russian Church, especially the statement as to the nature of Christ—two natures and two persons—instead of the monotheism of the Nestorian Church, and the title Mother of God as applied to the Virgin Mary. Then the general plan was to take possession of a Nestorian Church building with the consent of its adherents, reconsecrate and rearrange it, receiving individual applicants as communicants.

**India.**—The varied condition of India is well illustrated when we read in one item in the *Indian Witness* that floods have destroyed the crops on the banks of the Nerbudda river, in the next that 5.48 inches of rain fell at Cawnpur in one night, and in the next item but one that the crops are withering from drought in the Deccan and the central portions of Madras presidency, and also in several districts of the Punjab and Bombay presidency. India is extensive, and presents striking contrasts in its topography and physical conditions. Many statements concerning India are misleading, because they are applied to the whole country, while they are true of only one portion. The most of the controversy in our American periodicals regarding the famine question is

due to this fact.—*Baptist Missionary Magazine*.

—The following statement is going the rounds: "Except among the Hindus the system of divorce obtains among all other nations. But the most curious custom of divorce is perhaps that which prevails among the Burmans. When a Burnese couple want to separate by mutual consent, the woman forthwith proceeds to the market and buys two candles of equal length. These she brings home. Then she and her husband squat on the floor and place the two candles before them, which are lighted simultaneously. One candle stands for the husband and the other for the wife. The one whose candle goes out first, rises and goes out of the house forever, with nothing but what he or she may have on at the time. The other, the one whose candle burns the longer even by a second, takes everything the house contains and all the property of the couple. They have no legal advisers nor any occasion to have recourse to law courts and expensive divorce suits. The Burmans are semi-barbarians, but yet their custom of divorce is so simple as to shame the elaborate custom of the West. For us Hindus, a divorcee has no charms, but yet we think that if a married couple have to separate, they may do so without all the nauseating developments of a Western divorce suit, the reports of which litter the columns of English and American papers."

—Behold the superstitions with regard to disease to which the Hindus cling. A worker in North Tinnevely says: "Itinerating brings one into contact with the crudest forms of heathenism. In one small village through which we were passing, our attention was called to some decapitated dogs put up in trees, one at each corner of the vil-

lage. We asked the reason of it, and were told that the cholera goddess had visited the people, and taken off so many of their number, that these horrible sights were placed at each end of the little village, so that, at whichever side she entered, she would be obliged to turn away in disgust, and they would be left in peace!"

—Miss Josephine Stahl, at the head of the high school for girls in Calcutta, says: "The older girls read their Bibles regularly every morning and observe 'the morning watch.' The only place that they have that is their very own, is at their desks in the schoolroom, but often, when passing through a room in the early morning, I have seen one girl here and another there, with head bowed on her desk in silent prayer."

—For fifteen years Dr. Goucher has been supporting more than 100 primary village schools in India, at an aggregate cost of more than \$100,000. The Goucher schools have educated pastors, presiding elders, pastorteachers, local preachers, and day-school teachers, through whose influence, as the reports of the presiding elder distinctly show, in the fifteen years since they began, 27,000 converts have been added to the church.

—Pundita Ramabai has returned to India and intends to give herself more distinctly to religious work. Henceforth she will be a missionary, devoting herself more and more to the work of evangelization. Full of enthusiasm, gifted intellectually and spiritually for such work, she will be able to make as great a success of Gospel work as she has of teaching and organizing. Moreover, she will kindle widespread enthusiasm among India's converted sons and daughters for the salvation of their fellow countrymen and countrywomen.



—The Methodist mission in Lucknow took about 200 famine orphans from the district around. The girls, some 60 of them, were organized into a school, at Hurdai; the boys into an industrial school. They have already learned to make carpets, and other simpler articles, tho they average only about ten years of age.

—Notwithstanding all the superstitious fears that the Hindus entertain concerning their gods they sometimes scoff at them and treat their idols most disrespectfully. During the recent famine the people have prayed most humbly before their images, hoping for rain and for food, but their faith in these deities was in many cases completely shaken. The following incident is narrated of the people of Aurungabad in Western India:

“The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked-for blessings in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blockt up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry.”

—The Calcutta correspondent of the *British Weekly* says of Dr. Fairbairn's lectures in India on the Haskell Foundation: “After two lectures had been delivered, the missionary conference devoted a special meeting to his welcome. A notice requested Christian men to assist in keeping order. It was needless. A touch of pathos attended the proceedings as gray-headed men and scholarly youths had the faiths of their forefathers torn to shreds, but it was done

with matchless tenderness. Hinduism, the lecturer said, is the apotheosis of race. He reached the climax of his influence in the last two lectures, when Jesus was introduced. A hush, unwonted in an audience four-fifths of which was native, fell on all. A special reception was afterward given at this society, known as the Brahma Somaj, at which Dr. Fairbairn was subjected to a course of catechetical inquiry. The attendances at the lectures were much larger than two years ago.”

—The venerable missionary, Mrs. Wilder, and the four young women with her, sailed for India on January 14th, proposing, somewhat after the fashion of college settlements in our cities at home, to make a settlement apart from other workers in the heart of some neglected country district. Their location will be fixt by the West India Mission, whose field covers a region forty miles long by ten miles wide, and includes at least four unoccupied centers, having population as follows: 12,000, 11,000, 10,000, 15,000. Between Sangli and a point 120 miles eastward, there is neither missionary station nor out-station.

—Tamil Proverbs. “The moon peeps over into the Pariah's house.”

“As the sea does not boil up under the sun's heat, but rises under the cooling beams of the moon, so men's hearts do not bound under the hard, but under the friendly word.”

“The friendship of the good is like the waxing, of the bad like the waning moon.”

“The beneficence of the noble-minded is like the moon's. Waxing, she sends more light to earth; waning, less. So they, too, give to the poor what they have, be it more or less.”

“As the moon, careless of her own dark spots, shines away the

dark, so the good forget their own sufferings in bringing healing to others."

"The kind (man) in the moon fears not the tiger on earth. So those whose hearts are in another world, fear not the wretchedness of earth."

The fierce Indian sun is dreaded by the people, but the gentle moon and stars are loved.—*Dansk Missions-Blad*.—C. S. S.

China.—We have begun to feel the pressure at the Anglo-Chinese College already. We can not take in those who are applying, or more than a very small fraction of them. We have admitted a few this term, contrary to our custom, several of whom are officials' sons, and one is a Ku Jug. Our dormitories are full to the brim, and when the opening of the spring term comes, we shall have to turn away most of those who come. We have now 266, and this tho during the past two years we have rejected over 180 of the applicants for admission. Next year we shall have to raise our fees all round to meet the demand.—*Rev. G. B. Smyth*.

—A Chinese literateur, who wrote threatening letters to a foreign missionary in Kiang-Si, has been sentenced to death, and high Chinese honors have been conferred on the missionary for his tact and forbearance in the matter. The edict has astonished the Chinese, and the action of the empress-dowager is likely to have a salutary effect.

—The Berlin Mission and the Protestant Missionary Union have each sent two of their missionaries working in China on an investigation to Kiao-chou, to prepare for the beginning of missionary work there. They were received in the most friendly manner by the German governor, Herr Rosendahl. It is a very fortunate circumstance

that the difference between the North-Mandarin dialect spoken there and the Hakka of the Canton Province is not greater than that between Dutch and German. Missionary Kunze, who has already set himself to learn the language, hopes, therefore, to be able to begin practising in three or four months. Tho the prospects of obtaining land are not yet quite certain, the missionaries are commissioned to plant not only a station in the port but a second station farther inland, and two younger helpers are to accompany them. On hearing their report, the general assembly of the Berlin Mission unanimously recommended the undertaking of the work in Kiao-chou. The two missionaries have returned to Shanghai for the present, since they can not begin to build a house for several months to come. Tsingtau, where the German government has its headquarters, is a wretched little place at present; but it is expected that the region possessed by the Germans will have a great future before it when the railway from Tsingtau to Chinan-fu is built. Thousands of Chinese will then probably settle in the new port. In the Shantung province, to which Kiao-chou belongs, evangelical missionary societies are now working.—*Berliner Missionsbericht*.—C. S. S.

—A Chinese Christian woman recently remarkt: "I suppose hundreds of women in China kill themselves every day, because their life is too miserable to be borne."

—Think of it and marvel! For this actually occurred in the Celestial Empire. Mrs. Ding Seuking of Kuchang has led in many reforms in her part of the country. She was the first to leave her daughter's feet unbound, the first to give a wedding feast for a daughter without serving wine,

and the first to give her daughter in marriage to a man who sought his own wife. Great was the excitement when it was known that the bridegroom had refused to marry the girl to whom his father had betrothed him in childhood, and greater yet when he actually went to the bride's home and was married to the girl of his choice. Mrs. Ding has two daughters married to preachers. A son is studying for the ministry, and the youngest daughter declares she is going to be a preacher.—*North-western Christian Advocate*.

—A medical missionary writes: "One day's work. My diary for June 7th records: Called to see a woman who, in a fit of anger, took opium, intending to kill herself. She quarreled with her husband, and to spite him tried to commit suicide. The Chinese have a superstition that the spirit of the person will return to torment the one with whom they quarreled. No means, therefore, are spared to save the person from death, and so prevent that state of affairs. Fortunately, in this case we were called in time. Two weeks later I was called to the same house. This time it was a young man who had taken opium. Some of his friends had been teasing him, and accused him of things of which he was not guilty. For so trivial a cause opium was taken. As I entered the house I was greeted very cordially by the woman whose life had been saved a short time before. She said, 'I am all right now.' When I returned home I found a call to go to see a woman who had cut her tongue with a razor. I immediately got in my sedan chair and started off again. I found the place to be on the great business street of the city. I was conducted through a large lantern store to the rear of the building, and there

I found my patient surrounded by her friends, all of them asking in one breath if I could cure her. Over a day had past since she had cut herself, and she was now suffering with tetanus. After spending some time with her, and giving directions, I was about to leave, when they invited me into another room, saying there was still another woman who had cut her tongue also. This was not so serious a case. The tongue was only badly inflamed, and the patient unable to speak. I inquired into the cause, and found they had quarreled (the usual cause), and each had cut her own tongue."

—The following is said to be a translation of a letter sent by a Chinese editor in returning a manuscript:

"Illustrious Brother of the Sun and Moon: Behold thy servant prostrate before thy feet. I bow to thee, and beg of thy graciousness thou mayst grant that I may speak and live. Thy honored manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought! With fear and trembling I return the writing. Were I to publish the treasure you sent me, the emperor would order that it should be made the standard, and that none be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold! my head is at your feet. Do what you will. Your servant's servant, The Editor."

—Dr. Henry D. Porter, of Shantung, highly approves of the German action in that province, after the murder of the two Catholic missionaries. He says in *Medical Missions*: "The story of the murdered missionaries is briefly told. Franz Nies was born in Westphalia,



in 1859. He came to join the South Shantung Mission in 1885. He had gained the friendship of both foreigners and native Christians. He was once driven out from Tai Ch'eng in Yi Cho Fu. Richard Heule was born in 1865, and came to Shantung in 1889. He is said to have been a gifted man, exceptionally strong in linguistic studies. These two young men joined their older companion on the evening of Nov. 1. The business of the evening was over, and they had retired early to bed. Before midnight they had been surrounded and cut down. A physician who saw their wounds said that a sword was driven into the heart of one of them and twisted round, as if in dire anger. There is no attempt to explain such atrocity, except as the fruit of a condition of things which the responsible officials have allowed to ripen into such villainy. The German government deserves the admiration of all right-minded men the world over. It has been a source of surprise to all lookers-on that other responsible governments have allowed the Chinese officials to deceive themselves and their neighbors.

"When the German admiral, in response to the cipher telegram of Bishop Anser, sent his ships quietly into Kiao-chou harbor, and demanded the utmost possible reparation for this outrage, a great sense of relief was felt by the foreign residents of China. At last there had appeared a providential hand to stay the marauding of irresponsible banditti. The strong hand of German influence could reach across a province, and affect even officials who supposed themselves safe beyond the interference of their own government, and wholly beyond the access of any foreign control.

"The immediate effect throughout Shantung province is to

strengthen every form of mission work. The natives of the province will welcome, with unaffected delight, anything which may stay the robber hand of the local official and his horde of hungry underlings."

"It must be acknowledged that the Chinese, as a whole, are less trustworthy and less honorable than Westerns, but they have so many good qualities—for instance, thriftiness, contentedness, a light and glad temper, reverence for law and order, and for the family—that they may very well sustain a comparison with 'worthy' people in Denmark."—C. BOLWIG, *Dansk Missions-Blad*.—C. C. S.

—Unchastity, Herr Bolwig thinks, is less prevalent than in the West, especially conjugal infidelity. The Chinese, he says, lack heart, both toward man and animals. They are disposed, like the priest and Levite, to pass by on the other side. The warmth of spontaneous love is hardly known to them. It awaits the breath of Christ.

#### AFRICA.

—In a late *Nineteenth Century* Moulvie Rafiuddin Ahmad objects to British Christians opening a college to educate the young men of the Eastern Sudan. It would endanger British rule by stirring up religious fanaticism. This spark would produce a terrific explosion. What the Moulvie says is worth considering to be sure, but after all it might be better to let the college scheme go forward and with it teach these and all Moslems to curb their zeal which leads to riot and slaughter.

—The Rev. Morris Elnes and his wife, both graduates of Ohio Wesleyan University, have gone to Southeastern Africa, where at Old Umtali and New Umtali, in Rhodesia, they will plant a new mission of the Methodist Episcopal Church.



New Umtali is an important railroad point, with a rapidly growing population. Here a square of ground has been donated to the mission, valued at \$10,000. At the outstart a school will be established for white people, which it is believed will be self-supporting. At Old Umtali, eight miles distant, with a large native population, another mission will be established. Here lands and buildings have been donated worth \$25,000. Buildings are on the ground, which will be made available for residence, church, school, and industrial purposes. These stations are on an elevation of 4,000 feet above sea level, and the climate is salubrious.

—The first steamer on the Upper Kongo dates only from 1881, and now there are 43, of which about half belong to the Kongo Free State, 12 to Dutch and Belgian trading companies, 5 to Protestant missionary societies, 3 to Catholic societies.

—A Baptist missionary on the Kongo writes: "The climate has been a little unfavorable in the past, but there is no reason to think it will continue so. Experience in the way of living and good houses will no doubt improve matters very much. In our own mission we have in the later years on the whole had good houses. We lost in 1896 out of 41 missionaries, only one; and in 1897 out of 40 missionaries we also lost one. This improvement is evidently due to the increase of comfort of living."

—Lobengula, the late king of the Matabele, was a friend of the Rev. E. Carnegie, an English missionary at Hope Fountain, several miles from Bulawayo. The Matabele warriors, on the other hand, lookt with suspicion on the missionary and all his works; but they knew better than to molest the friend of their king. Time after time in

passing the mission house they noticed a force-pump at work, supplying water for the family and for irrigating the garden. Not understanding what it was, for their untutored minds concluded it was some sort of magic, it was "intagati," or bewitched, and they watcht to see how it was managed, that they might turn the white man's magic against himself. One moonlight night a party of pickt warriors repaired to the bank of the stream where the pump was. On trying it they were jubilant to find that two men at either handle could do the trick. Turn and turn about they kept the pump going for two hours, determined that the missionary should have all the magic he wanted, and a balance in hand.

—Much anxiety has been felt in the headquarters of the Paris Missionary Society about the two companies of missionaries who left in May by different routes for the Zambesi. They were known to be in great want of water in the middle of the desert, and their baggage-oxen were dying from thirst and the cattle plague. But God has preserved them. The whole band of missionaries, old and new, fifteen in all, have met together safely at Kazungula, and have decided forthwith upon the establishment of the new stations.

—The marvelous changes in Africa are illustrated by the fact that M. Coillard, the famous French missionary on the Zambesi river, on his return to his field in South Central Africa, will go by the way of Capetown and the new railroad to Bulawayo. This is easier than for him to go around to the mouth of the Zambesi, altho his mission is at least one-third of the way from the Cape of Good Hope to the mouth of the Nile. The Garenganze mission, in the southeastern part

of the Kongo Free State, while not as much has been heard of it of late as in former years, is yet prospering, and is one of those which will benefit largely by the increase of means of communication in Africa. There are now about 30 missionaries connected with the mission. Several stations have been opened, and at all the stations converts have been baptized.

—The spread of Christianity in Uganda continues its remarkable progress. Bishop Tucker estimates that at least 6,000 persons put themselves under instruction during the first six months of this year. The Waganda purchased 2,382 New Testaments and 5,091 portions of Scripture during the same period.

—The rails on the Uganda railroad have passed the 250th mile from the coast, and the telegraph the 300th mile.

—The *C. M. Intelligencer*, speaking of the Universities' Mission, says:

"The splendid work done, indeed, both at Zanzibar and on the mainland, calls for unstinted recognition on the part of all Christians who, while firmly believing their own views to be more Scriptural and primitive, nevertheless dare not shut their eyes to the simple fact that the Spirit of God is not tied to this or that section of theological opinion. And in addition to this consideration, we of the C. M. S. owe unbounded gratitude to the Universities' Mission for the extreme kindness, repeated over and over again, which our own missionaries have received from its members."

#### ISLANDS OF THE SEA.

—Rotuma is a lonely island some 300 miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has completed his work and transferred everything into the hands of the native minister

of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship on the Lord's day.

—Reports came to Kusaie, Caroline Islands, in September last, that the only Spanish gunboats in Pacific waters were at Ponape, but hauled up among trees to hide them from any United States vessels which might call at the island. A report has recently come to hand, by way of Guam, from which we conclude that the two tribes on Ponape have combined and conquered the Spaniards, and have chosen Henry Nanpei as their king. Henry Nanpei is a faithful Christian Ponapean, allied with the line of kings, who was a teacher in the American Board training-school when the Spaniards took possession. He is a capable and popular man, who would naturally be chosen to the chieftainship, and would do all in his power to prevent any atrocities upon the Spaniards.

#### NECROLOGY.

—William S. Fleming, of the China Inland Mission, was murdered on Nov. 4 last, at Pang-hai, Kwei-chon Province, China. Mr. Fleming was working among the aborigines of the southwest, and is the first China inland missionary to die by violence in their thirty-three years of work in China.

—Father Chiniquy, the well-known convert to Protestantism, died in Montreal, on Jan. 16. He was born in Kamoraska, Canada, July 30, 1809, and was ordained a priest in the cathedral of Quebec, Sept. 21, 1833. In 1851 he went to Illinois, where he established a colony of French Canadians near Kankakee. With his whole congregation he withdrew from the Roman Catholic Church in 1857, and established a Presbyterian church. For thirty-four years he ministered to this congregation, and preached and lectured in this country and in England and Australia. Dr. Chiniquy was a prolific writer on the controversy with Rome, his best-known work being a large volume entitled "Fifty Years in the Church of Rome," which had a large circulation.



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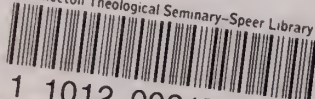


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